

Oleg Grabar

SUPPLEMENT TO THE CATALOGUE
OF THE
PERSIAN MANUSCRIPTS
IN
THE BRITISH MUSEUM



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OF THE

PERSIAN MANUSCRIPTS

IN

THE BRITISH MUSEUM

BY

CHARLES RIEU, Ph.D.

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PREFACE.

THE present Supplement deals with four hundred and twenty-five Manuscripts acquired by the Museum during the last twelve years, namely from 1883, the year in which the third and last volume of the Persian Catalogue was published, to the last quarter of the present year.

For more than a half of these accessions, namely, two hundred and forty volumes, the Museum is indebted to the agency of Mr. Sidney J. A. Churchill, late Persian Secretary to Her Majesty's Legation at Teheran, who during eleven years, from 1884 to 1894, applied himself with unflagging zeal to the self-imposed duty of enriching the National Library with rare Oriental MSS. and with the almost equally rare productions of the printing press of Persia. By his intimate acquaintance with the language and literature of that country, with the character of its inhabitants, and with some of its statesmen and scholars, Mr. Churchill was eminently qualified for that task, and he availed himself with brilliant success of his exceptional opportunities.

His first contribution was a fine illuminated copy of the *Zafar Nāmah*, or rhymed chronicle, of Ḥamdullah Mustaufi (no. 263), no other MS. of which is known to exist. His last was a rich collection, including original Firmans of the Sovereigns of Persia from the Aḳ-ḳuyunlu dynasty to the present Shah (nos. 401-2); numerous autographs of celebrated statesmen, scholars and poets (nos. 400, 403); and, finally, portraits of Nāṣir ud-Dīn Shāh and some of his ministers (no. 412).

Mr. Churchill's MSS. abound in rare, or altogether new, materials for the study of Eastern, and more especially Persian, history. The following are a few of the most valuable: The general histories of Elchi e Nizāmshāh and of Ḥaidar Rāzi (nos. 32, 33); *Rauzat uṣ-Ṣafaviyyah*, a history of the Safavi dynasty, written by a follower of Shāh

‘Abbās I., and brought down to the accession of Shāh Ṣafi (no. 58); three works, treating chiefly of the reign of Shāh Ṭahmāsp, and respectively written by Amīr Maḥmūd, son of Khwāndamīr (no. 53), by Ḥasan Beg Rūmlu (no. 55), and by an anonymous writer, whose work is entitled *Afzal ut-tavārikh* (no. 56); *Khuld i Barīn*, an official record of the reigns of Shāh Ṣafi and ‘Abbās II. (no. 34); *Gulshan i Murād*, a history of Karīm Khān Zand and his immediate successors (no. 66); two contemporary accounts of the reign of Fath ‘Alī Shah, one by his son, Maḥmūd Mirza, the other by his secretary, Faḏlullah Khāvari (nos. 70, 71); a history of ‘Abdullah Khān Uzbek, by Ḥāfiḏ Tanish (no. 73); local histories of Kūm, of Baihaḡ, and of the conquest of Kirman by Malik Dīnār (nos. 88—90); geographical works, with historical notices, by Zain ul-‘Ābidīn Shīrvāni (nos. 139—141); lastly, the best copy known of *Ta’rikh i Jadīd*, the history of the Bābis, lately translated by Mr. E. G. Browne (no. 15).

Poetry will be found to be still more largely represented than history. Mr. Churchill’s collection is especially rich in *Tazkirahs*, a favourite branch of Persian literature, combining biographies of poets with more or less extensive specimens of their compositions. It contains one of the earliest works quoted under that head, the *Chahār Maḡālah* of Nizāmi ‘Arūzi (no. 390); a large volume of the rare *Khulāṣat ul-Ash‘ār*, by Taḡi Kāshi (no. 105); three otherwise unknown works of the same class, entitled *Bazm-ārāi*, *Maikhānah*, and *Khair ul-Bayān* (nos. 106—8); and a whole host of later *Tazkirahs*, illustrating the revival of Persian poetry under the Qajār dynasty (nos. 115, 118—129). Early copies of the *Divans*, or collected works, of ancient poets will be found under nos. 211, 220, 222, 240, 243, 246; and those of modern poets described under nos. 340—373 were almost exclusively supplied by Mr. Churchill. Nor should we leave unnoticed the unique “*Mu‘ajjam*” of *Shams i Kais* (no. 190), the earliest treatise extant on Persian metres.

Not the least curious of Mr. Churchill’s acquisitions consisted of eight MSS. written in Persian, but in the Hebrew character. Two of them, being transcripts of Muslim works, have found place in this Supplement (nos. 230, 272). The others, belonging more properly to Jewish literature, have been reserved for the Hebrew Catalogue now in course of preparation.

Having concluded this brief sketch of the Churchill MSS., we now proceed to enumerate, in chronological order, the main sources from which the remainder of the present collection has been derived.

A number of Oriental MSS. brought together by the genial author of "Histoire des religions et des philosophies dans l'Asie centrale," Comte de Gobineau, during his residence as French Envoy at the Persian Court, were sold by auction, after his death, in Paris in the year 1885. Nine of the most valuable were secured for the British Museum. These included the gem of the collection, a finely written and tastefully illuminated volume comprising the best text known of Asadi's Garshāsp Nāmāh, and three other epic poems hitherto scarcely known by name (no. 201); further, a volume of the great historical work of Ḥāfiẓ i Abrū (no. 27); the Persian translation of Narshakhi's history of Bukhara (no. 87); the history of Tabaristan, by Ibn Isfandiyar (no. 92); and Ihyā ul-Mulūk, a curious and otherwise unknown history of Sīstān (no. 97).

In the same year eleven Persian MSS. were purchased of the sons of the Rev. Henry Aaron Stern, who had acquired them during his missionary journeys in Persia in the years 1847—52. The only one that calls for a special notice here is a copy of the Shāhnāmāh in two large folios (nos. 196-7), containing a number of additional episodes and later poems grafted on the original text of Firdausi.

Eleven MSS. acquired at the same date originally belonged to a distinguished Persian scholar, the late Nathaniel Bland. Besides a copy of the Ātashkadāh, a Biography of Poets, which he had been the first to make known in Europe, they include the Yūsuf u Zulaikhā of Firdausi (no. 200), the only copy of that rare poem which contains the full text of the prologue; the history of the Moghols, by Rashīd ud-Dīn (no. 25); an early MS. of the Khamsah of Nizāmi (no. 226); and a profusely illuminated copy of the Ḥamlah i Ḥaidari (no. 336).

The collection of Alfred von Kremer, purchased in 1886, is essentially Arabic, and has been described in the Preface to the Arabic Supplement. The most interesting of the nine Persian MSS. which it includes is a volume containing a large collection of letters written by Bahā-ullah, the late head of the Bābis, to his followers in Persia (no. 13).

At the sale of the MSS. of the late Thomas Fiott Hughes, Secretary to the British Embassy at Constantinople, which took place in London in the year 1890, the Museum became possessed of seven choice MSS. remarkable either for their early dates or their exquisite calligraphy. The Risālah of Kūshairi (no. 16) and the Akhlāk i Nāṣiri (no. 147) are dated respectively A.H. 601 and 680. A Gulistān (no. 249) and a

Divan of Jāmi (no. 287) are also early copies, as well as fine specimens of Persian penmanship.

The last accession consists of eleven MSS. purchased in the present year from the family of the late Major-General Sir Henry C. Rawlinson. Of these the most noteworthy are the following: a fair copy of the Shāhnāmah, including the Garshāsp and the Barzū Nāmahs (no. 195); Ta'rīkh i Khairāt, a hitherto unknown work on general history (no. 423); and a volume of Ta'rīkh i Alfi, the great chronicle compiled for Akbar (no. 424).

The gradual changes of Persian writing and orthography form an interesting subject which has not yet received sufficient attention. Although the present collection cannot boast of any document of an exceptionally early age, it will be found to contain valuable materials for the study of Persian palæography. The following list of early dated MSS. has been brought down to the ninth century of the Hijrah, that being the period during which the characteristic features of the old spelling such as ذ for د, کى for ک, انى for آنچه, &c., gradually disappeared and the modern orthography came into general use:

A.H.	Nos.	A.H.	Nos.	A.H.	Nos.
601	16	841	220	882	284
680	147	—	260	883	43
697	211	844	246	—	265
732	391	855	154	886	249
741	392	857	280	888	275
774	243	861	145	889	236
779	17	864	282	892	296
807	263	868	288	893	143
800	201	873	222	—	237
811	240	875	283	—	425
816	189	877	235	894	287
835	89	—	281	895	225
—	146	—	420	896	255
		878	226		

Undated MSS. of the seventh or eighth century of the Hijrah will be found under nos. 190, 257 and 393. Some of the MSS. included in the above list, namely nos. 201, 225, 226, and 235, are also of some importance for the study of Persian art, as containing miniatures with precise dates, while two richly illustrated copies of the *Vāki'āt i Bābari* (no. 75) and of the *Dārāb Nāmah* (no. 385) are fair specimens of the MSS. which were illuminated by Indian artists for the Emperor Akbar.

I cannot conclude without expressing my great obligation to Mr. Robert K. Douglas, Keeper of the Department of Oriental Printed Books and MSS., for his valuable assistance in the revision of the proof-sheets.

CHARLES RIEU.

BRITISH MUSEUM,

October 12, 1895.

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SUPPLEMENT TO THE
CATALOGUE OF THE PERSIAN MANUSCRIPTS.

THEOLOGY.

1.

Or. 4379.—Foll. 384; $12\frac{3}{4}$ in. by $8\frac{1}{4}$; 27 lines, 6 in. long; written in Neskhi by two hands, apparently in the 17th and 18th centuries. [WALLIS BUDGE.]

مواهب عليه

The Persian commentary of Ḥusain Vā'iz Kāshifī upon the Coran. See the Persian Catalogue, p. 9 *b*, and Ethé, Bodleian Catalogue, nos. 1805—8.

The MS. contains the first part of the work. It breaks off in the middle of Sūrat ul-A'rāf, vii., v. 149.

The latter part of the volume, foll. 132—384, contains a portion of the Arabic commentary entitled Ma'ālim ut-Tanzil. See the Supplement to the Arabic Catalogue, no. 1266.

2.

Or. 2983.—Foll. 550; 12 in. by $7\frac{3}{4}$; 20 lines, $4\frac{3}{4}$ in. long; written in small, neat and close, Nestalik; dated Thursday, 20 Rabī' II., A.H. 1085 (A.D. 1674). [H. A. STERN.]

The first volume of an extensive Shī'ah commentary upon the Coran, without title or author's name.

It is imperfect at the beginning, commencing abruptly in the middle of comments on the first words of the Fātilah as follows:

الرحمن الرحيم اشتقاق هر دو از رحمتست و رحمت
نعمت باشد كتاب خود را رحمت خواند و تفسير او
بارادت خير و ترك عقوبت درين معنى داخل است

The commentary upon Sūrat ul-Baqarah begins, fol. 4*a*, as follows: سورة البقرة اين
سورة دويست و هشتاد و شش آيتست بعدد كوفيان
و آن عدد امير المومنين على ابن ابى طالبست عليه
السلام و سورة جمله مدنى است و بروايت ديكر الا
يك آيه كه در حجة الوداع آمد

The next-following Surahs begin respectively as follows: Āl 'Imrān, fol. 125*a*; al-Nisā, fol. 186*b*; al-Mā'idah, fol. 231*a*; al-An'ām, fol. 275*b*; al-A'rāf, fol. 312*a*; al-Anfāl, fol. 360*a*; al-Taubah, fol. 367*b*; Yūnus, fol. 410*b*; Hūd, fol. 430*b*; Yūsuf, fol. 448*b*; al-Ra'd, fol. 469*b*; Ibrāhīm, fol. 478*b*; al-Ḥijr, fol. 485*b*; al-Naḥl, fol. 492*a*; Bani Isrā'il, fol. 506*a*; and al-Kahf, fol. 529*b*.

The commentary includes the text of the Coran in rather long passages consisting of one or more verses, followed by a Persian paraphrase. It deals chiefly in traditions

and legends. Although quite distinct from the *Khulāṣat ul-Manhaj* by Fath-ullah B. Shukr-ullah Kāshāni (see the Persian Catalogue, pp. 12a and 1077b), it contains much matter in common with it. The Shi'ah character of the work is shown by frequent references to the interpretations of the Imams, such as *تفسير اهل البيت* and *اجماع اهل البيت*

The title written on the outer edge, both at the side and at the bottom, is *المجاد الاول من المواهب*. It is probably due to a confusion of the present work with that contained in the preceding MS.

Copyist: محمد جعفر بيك ابن قياس المازندراني
ساروی

3.

Or. 3208.—Foll. 55; 8¼ in. by 5; 12 lines, 3¼ in. long; written in Nestalik, apparently in India; dated Monday, 29 Jumada I., in the sixth year (of Anrangzib's reign) and A.H. 1072 (A.D. 1661).

[KREMER, no. 211.]

سراج القلوب

Answers of Muḥammad to questions put to him by the Jews.

Beg. الحمد لله رب العالمين ... العالم الحكيم المدبر.
التقديم ذى الملك والبقا الحمد لله والثنا خالق كل شى
ورازق كل حي

No author is named in the present copy; but the contents agree substantially, notwithstanding some variations, with those of the MS. noticed in the Persian Catalogue, p. 17b, in which the work is ascribed to Sa'id B. Muḥammad al-Ḳaṭṭān al-Ghaznavī. The same author is named in a Berlin MS., Pertsch, no. 219.

The first question is: خبر کن یا محمد مارا

که خدای تعالی این جهانرا بچند روز آفریده است.
The last, fol. 45a, is: خبر کن یا محمد مارا که بر:
کور سلیمان علیه السلام رفتند تا خاتم بدست آرند الخ
The answer to this last consists of the Story of Balūḳiyā, foll. 45a—74, which concludes the work. For other copies see Pertsch, no. 218.

4.

Or. 2842.—Foll. 246; 8 in. by 5¼; 10 lines, 27 in. long; written in large and elegant Nestalik, with 'Unvān and ruled margins; dated Dār us-Salṭānah (Teheran), Sunday, 15 Şafar, A.H. 1221 (A.D. 1806).

[SIDNEY CHURCHILL.]

شرعة الاسلام الفارسی تحفة الخاقانی

A translation by Mūsa B. Ayyūb B. Aḥmad Naşrapūri of the Shir'at ul-Islām, a treatise on religious duties and rules of life founded on the precepts and example of the Prophet. See the Arabic Supplement, no. 178.

Beg. اجناس حمد و سپاس واصناف شكر بيقياس
آفرید کاریرا سزد که نوع بنی آدم را ... وبعد چنین
کوید حقیر قلیل البضاعة موسى ابن مخدوم ایوب ابن
مخدوم احمد نصریوری که این کتابیست نفیس
متضمن بر سنن سید الانام ... وبمنزله ترجمه کتاب
شرعة الاسلام تالیف کرده شد

The preface of the translator includes a dedication to Amīr Khusrau Khān and a long panegyric upon him in prose and verse. The work consists of a Bāb, or introductory chapter, on the duty of following the Sunnah, and of fifty-nine sections (Fuṣūl) fully enumerated in the preface. The contents agree with the analysis of the original work given by Krafft, no. 929.

Copyist: محمد علی بن مهر علی افشار

5.

Or. 4507.—Foll. 186; $8\frac{1}{2}$ in. by 6; 17 lines, $3\frac{3}{8}$ in. long; written in fair Nestalik; dated 10 Šafar, A.H. 1034 (A.D. 1624).

[RAVERTY.]

تذكرة الابرار

A controversial treatise against heresies, by the great champion of Sunni orthodoxy among the Afghans, Shaikh Darvīzah Ningarhāri. See the Persian Catalogue, pp. 28 and 1078*a*, and Raverty's Pukhto Grammar, 2nd edition, p. 33.

This copy wants about three pages at the beginning. The first words extant, تاراج یابد، عیاذا بالله و یا آنکه بعد از فراغ مصنف متدین و متقی، are found at fol. 4*a*, line 9, of the previously described MS., Or. 222. Two leaves are lost after fol. 184. The lacuna corresponds with foll. 197—199 of the latter MS. The missing text has been imperfectly supplied by an inserted leaf in a later hand, and the passage which gives the date of composition, A.H. 1021, is wanting. In the colophon the work is called تذكرة الابرار والاشرار.

Major Raverty writes on the fly-leaf: "This very old copy was obtained at Haiderabad, in India, from the descendants of a disciple of the Ākhund."

6.

Or. 4380.—Foll. 89; 8 in. by $5\frac{1}{4}$; 15 and 17 lines, 3 in. long; written in Neskhi and in Nestalik, apparently in the 17th century.

[WALLIS BUDGE.]

هدایة السعدا فی جلاوة الشرفا

A work treating of the holiness and prerogatives of the descendants of the Prophet, imperfect at beginning and end, without author's name.

The first page contains the last two lines of the doxology, and the beginning of the preface, which commences thus: اما بعد عرضه میدارد بنده درگاه نبوی و مولای هم بایکاه مصطفوی که این رساله معتبر و فضاله مختصر منقولست از درون سیصد کتب

After dwelling at length on the duty incumbent on every believer to love and honour the descendants of the Prophet, the author states that the work comprises fourteen sections called Hidāyah, subdivided into chapters termed Jilwah, a table of which concludes the preface.

The MS. contains only the first of those fourteen Hidāyahs and a portion of the second. The first treats of the pre-eminence of the Prophet's descendants, and has the following heading: الهدایة الاولى وفضالة العلی فی سیرة مذهب الباب التقی و تقضیل اولاد السید المصطفی تصدیقا و یقینا فی اجلاله

It is divided into eighteen Jilwahs, enumerated at the beginning, fol. 7*a* (there are only seventeen in the body of the volume). Of the second Hidāyah (فی معرفة اولاد الرسول و بیان الایمان والدین), which is divided into seven Jilwahs, the MS. contains only the first three and the last two, foll. 78—89.

The author purposely suppressed his name, lest it should be placed before those of the holy Sayyids, as he states himself: اسم و نام خود ذکر کرده نشد از آنکه چون این کتاب در بیان فضل سادات است روا نداشته که نام مولف مقدم بر بیان ایشان شود. That he was a Sunni is abundantly proved by the contents. He devotes a whole chapter, foll. 32—45, to the refutation of the Rāfīdis or Shī'ah, and in another passage, fol. 8*b*, he says that whosoever places 'Ali above Abu Bakr and 'Omar is a heretic, and whosoever denies their claim to the Khilāfat and abuses them is a Kāfir,

or unbeliever. He cannot have lived earlier than the 8th century of the Hijrah; for he quotes Sa'di, and *Khulāṣat us-Siyar*, the author of which died A.H. 694.

The margins contain miscellaneous notes and extracts in a later hand.

Shī'ah Works.

7.

Or. 2971.—Foll. 114; $9\frac{3}{4}$ in. by $5\frac{1}{2}$; 25 lines, $3\frac{1}{2}$ in. long; written in clear Neskhī; dated Ardabil, 26 Rajab, A.H. 1096 (A.D. 1685).

[SIDNEY CHURCHILL.]

تبصرة العوام

An account of the tenets of various religions and of the sects of Islām, considered from a Shī'ah standpoint, by Sayyid Murtaza 'Alam ul-Huda, who lived about A.H. 653. See the Persian Catalogue, pp. 140, 1081a.

Beg. حمد و سپاس خدای را عز وجل که جمله موجودات را از عدم بوجود آورد

The work has been lithographed, together with *Ḳiṣaṣ ul-'Ulamā*, Teheran, A.H. 1304. For MSS. see Rehatsek, Mulla Firuz Library, p. 188; Pertsch, Berlin Catalogue, no. 228; and Ethé, Bodleian Catalogue, no. 1766. In the last two works the Persian headings are given in full.

Copyist: احمد بن بيك احمد خلخالی

In a note written at the end, S. Churchill states that in the colophon of another copy the author was called Sayyid Murtaza Rāzi.

8.

Or. 2812.—Foli. 164; $8\frac{1}{4}$ in. by 5; 14 lines, $2\frac{3}{4}$ in. long; written in elegant Nestalik, with 'Unvān and gold-ruled margins; dated Monday, 17 Rabī' I., A.H. 1092 (A.D. 1681). Bound in painted and glazed covers.

ترجمه مفتاح الفلاح

A collection of prayers, handed down by tradition from the Imams, and appointed for stated times of day and night, translated from the Arabic work *Miftāḥ ul-Falāḥ*, of Bahā ud-Dīn Muḥammad al-'Āmili (died A.H. 1030), with explanations and additions, by Jamāl ud-Dīn Muḥammad B. Ḥusain Khwānsāri.

Beg. مفتاح فلاح دنيا و عقي و مقدمه نجاح آخرت
واولى حمد و ثنای بارگاه کبریای کریمه‌یست

The work is divided into six Bābs, according to the appointed times of prayer from the rise of dawn to the hours after midnight. The text of the prayers is Arabic, with an interlinear Persian version. The preface concludes with a wordy and stilted panegyric upon Shāh Sulaimān Ṣafavi. The present MS. was transcribed from the original draft of the translator, who is spoken of in the colophon as being still alive. Copious marginal notes.

The *Miftāḥ ul-Falāḥ* is mentioned, as well as the translation of Aḳā Jamāl Khwānsāri, in a full notice of Bahā ud-Dīn 'Āmili, *Ḳiṣaṣ ul-'Ulamā*, pp. 174—84. See also Samā un-Nujūm, pp. 26—34, and *Majma' ul-Fuṣaḥā*, vol. ii., p. 8. Aḳā Jamāl Khwānsāri was one of the disciples of Mulla Muḥammad Taḳi Majlisi, who was himself a disciple of Shaikh Bahā ud-Dīn 'Āmili and died A.H. 1070. See *Ḳiṣaṣ ul-'Ulamā*, p. 172.

9.

Or. 2993.—Foll. 281; 9 in. by $4\frac{3}{4}$; 20 lines, $2\frac{1}{2}$ in. long; written in small and neat Nestalik; dated 1 Zulhijjah, A.H. 1060 (A.D. 1650). [SIDNEY CHURCHILL.]

کوهر مراد

A treatise on metaphysics and Shī'ah

theology, by 'Abd ur-Razzāk B. 'Ali B. al-Ḥusain al-Lāhiji.

Beg. کوه مرادی که غواص فکرت را از دریای
حیرت در کف اندیشه آید

The author, an eminent disciple of Mulla Ṣadrā Shīrāzi, lived in Kūm under Shāh Ṣafi and 'Abbās II. See the Persian Catalogue, p. 32; Nujūm us-Samā, p. 87; Majma' ul-Fuṣahā, vol. ii., p. 27; and Gobineau, Religions de l'Asie, p. 92. The present copy contains a fuller text than the previously described MS., Add. 26,289, and has annotations written by another hand in a cursive character on the margins and on inserted slips. Foll. 39—52 have been supplied by the same hand to fill up a lacuna of the original MS.

Copyist: ابن اسمعیل ابو تراب الحسینی القمی

Foll. 268—280, written in the cursive character above mentioned, contain two additions, namely: 1. A Persian tract on the fate of souls after death, and on the Day of Judgment; being the original draft of the anonymous author, dated Ṣafar, A.H. 1100; imperfect at the beginning. 2. An Arabic tract on the question whether Ruḳayyah and Zainab, wives of 'Uṣmān, were daughters of Muḥammad; also anonymous; beginning (fol. 274b) as follows: بعد حمد من عم لطفه المطیع
والعاصی . . . اما بعد فهذه رسالة كتبت جوابا عن سوال
اشیر الیه من خدمة قائل

10.

Or. 4133.—Foll. 243; 9½ in. by 4½; 23 lines, 2¾ in. long; written in small and neat Neskhi, with red-ruled margins; dated 1 Zulhijjah, A.H. 1073 (A.D. 1663).

[SIDNEY CHURCHILL.]

تقدیس الانبیاء و تمجید الاوصیا

A Shī'ah work tending to establish the immunity from sin of the Prophets and the Imams, by Muḥammad B. Sayyid Aḥmad al-'Alavi al-'Āmili, commonly called 'Abd ul-Ḥasib al-Ḥusaini al-Fāṭimi.

سر هر نامه است نام خدا بهتر از هر سخن کتاب خدا
. . . شکر بیقیاس و سپاس با اساس ذاتی را سزد که
دوایر سموات و ارضین از قدرت صنع او شهه

The work is divided into a Fāṭiḥah, or introduction, and twenty chapters called Taḳdīs, subdivided into sections termed Tamjīd. The contents are as follows:

Fāṭiḥah treating of the necessity of Prophets and of their attributes. Taḳdīs I. Impescability of Prophets and Imams, fol. 8a. Refutation of doubts and objections arising from apparent sins ascribed to the following fifteen Prophets, to each of whom a special chapter (Taḳdīs) is devoted, viz.: Taḳdīs II. Adam, fol. 17a. III. Nūḥ, fol. 27a. IV. Ibrāhīm, fol. 33a. V. Ya'qūb, fol. 45a. VI. Yūsuf, fol. 46a. VII. Ayyūb, fol. 65b. VIII. Shu'aib, fol. 66b. IX. Mūsa, fol. 67b. X. Dā'ūd, fol. 88b. XI. Sulaimān, fol. 92b. XII. Yūnus, fol. 97a. XIII. Lūṭ, fol. 100b. XIV. Zakariyyā, fol. 103a. XV. 'Īsa, fol. 104b. XVI. Muḥammad, fol. 105b. XVII. Evidences of the Imamship of 'Ali, fol. 114a. XVIII. Evidences of the legitimacy of the Imams, fol. 195b. XIX. Refutation of doubts raised by the Sunnis as to the impeccability of the Imams, fol. 211a. XX. The fundamental points of the creed and the Day of Judgment, fol. 221a.

The author refers incidentally to two other works of his, entitled مناهج and سدرۃ المنتهی الشارحین

Copyist: ابن حیدر محمد امین النابینی

11.

Or. 2813.—Foll. 98 ; $9\frac{1}{4}$ in. by 5 ; 15 lines, $2\frac{7}{8}$ in. long ; written in fair Persian Neskhi, with gold-ruled margins ; dated 1st Rabī' II., A.H. 1175, probably for 1127 (A.D. 1715).

[HAJI KHAN.]

A short guide to prayers and religious obligations, according to Shī'ah practice, by Muḥammad Bākīr B. Muḥammad Taqī, with the heading : هذا رسالة وجيزة الشهير بالزائدة زاد المعاد

Beg. الحمد لله رب النور والظلام . . . اما بعد بندة
خاطی محمد باقر ابن محمد تقی

The author, Shaikh ul-Islām Mulla Muḥ. Bākīr Majlisi, who died in Ispahan A.H. 1110 (see the Persian Catalogue, p. 20), extracted this manual, as stated in the preamble, from his previous work, Zād ul-Ma'ād (Persian Catalogue, p. 21, and Pertsch, Berlin Catalogue, no. 210) for the benefit of such persons as could not procure the larger treatise. It is divided, according to the preface, into five Bābs and a Khātimah ; but in the body of the volume there are four Bābs and two Khātimahs. The contents are as follows : Bāb I. Observances for each month, fol. 2a. Bāb II. Visitation of (the tombs of) Muḥammad and the Imams, fol. 6b. Bāb III. Prayers not appointed for special days or months, fol. 29b. Bāb IV. Ordinances relating to the dead, fol. 46b. Khātimah : Laws relating to tithes (زکوة و خمس) and to religious retreat (اعتکاف), fol. 76b. Second Khātimah, treating of expiations (کفارات), fol. 91a.

The author states at the end that he wrote the work in Ispahan, in the months of Sha'bān and Ramazān, A.H. 1107.

Copyist : محمد بن عبد الله بن ابو القاسم الخوزستاني

Babi Books.

12.

Or. 2819.—Foll. 166 ; $8\frac{1}{2}$ in. by 5 ; 19 lines, 3 in. long ; written in neat Neskhi ; dated A.H. 1299 (A.D. 1882).

[SIDNEY CHURCHILL.]

A Babi book without title or author's name.

Beg. بسم الله الامنع الاقدس

تسيح و نقدیس بساط قدس عز مجد سلطانی را لایق
که لم یزل ولا یزال بوجود کینونیت ذات خود بوده
وهست

It is the work known as the Persian Bayān, the last of the Bāb's writings, and the most complete exposition of his teaching. The author, Mirza 'Alī Muḥammad Shīrāzī, suffered martyrdom A.H. 1266.

The present MS. has been noticed and the doctrines and tendency of the work have been set forth by Dr. E. G. Browne in the Journal of the Royal Asiatic Society, 1889, pp. 911—933. The contents have been fully stated by Baron V. von Rosen in "Collections Scientifiques de l'Institut," iii., pp. 1—32. Two other MSS. are noticed by Dr. Browne in the above Journal, 1892, pp. 450 and 698, and extracts in text and translation have been given by the same scholar in his "Traveller's Narrative," vol. ii., pp. 218—26, 347—49.

The present copy is due to the pen of the Bābi poet Nabil, who writes at the end :
تمت علی يد الفقير وحرره المسمى بنبييل قبل علی
تعمده الله في لهجه غفرانه بجموده وفضله وعنايته سنه ۱۲۹۹

13.

Or. 3116.—Foll. 127 ; $8\frac{3}{4}$ in. by $7\frac{1}{4}$; 14 lines, $4\frac{1}{4}$ in. long ; written in cursive and rather indistinct Shikesteh, in the latter part of the 19th century. [KREMER, no. 126.]

I. Foll. 1—67. The *Īkān*, by Bahā-ullah (Mirza Husain 'Ali, who died A.H. 1309). See the supplement to the Arabic Catalogue, no. 222, and p. 935a.

II. Foll. 67—77. An epistle treating at length, and in true Sufi spirit, of mystical love and of the seven degrees by which the devotee *سالک* rises to complete detachment from self and from the world, and finally obtains perfect union with the Beloved.

Beg. الحمد لله الذى قد اظهر الوجود من العدم وارقم على لوح الانسان من اسرار القدم وعلمه من البيان ما لا يعلم كتابا مبينا لمن آمن واستسلم

From the Arabic introduction, which occupies the first two pages, it appears that the author, whose name is not given, wrote this epistle in answer to a disciple already advanced in spiritual life, whom he addresses in the course of the work sometimes as brother, sometimes as son. The doxology includes the usual blessings invoked upon Muhammad and his family. The Persian text begins as follows: مراتب سير سالكان را از مسكن خاكي بوطن الهى هفت رتبه معين نموده اند چنانچه بعضى هفت وادى و بعضى هفت شهر ذكر كرده اند و گفته اند كه سالك تا از نفس هجرت ننمايد و اين اسفار را طى نكند به بهر قرب وصال وارد نشود و از خمرى مثال نجشد

It ends, fol. 77a, with these words: چون قلم در وصف اينخالت رسيد هم قلم بشكست و هم كاغذ دريد والسلام اى حبيب من

The next page contains a letter addressed to a Shaikh not named, and alluding to impending persecution and martyrdom. It begins as follows: اينغزال صحراى احديه را كلابى چند در ي و اين بابل بستان صديه را منقارى چند در تعاقب اى شيخ همت را زجاج كن كه شايد اين سراج را از بادهای مخالف حفظ نمايد

The last words are: الحب راحتته عنا فاوله سقم و اخره قتل والسلام على من اتبع الهدى

After this comes an explanation of the mystic meaning conveyed by the letters composing the word *كنجشك*: آنچه از بدايع فكر: كنجشك در معنى طير معروف كه بفارسى كنجشك مينمايند

III. Foll. 78—127. A collection of Persian letters by Bahā-ullah. They are mostly letters of admonition or encouragement written to followers of both sexes; a few others are addressed to outsiders or opponents, with the object of convincing them of the truth of the new revelation. They generally begin with a formula which contains an allusion to the writer's name, *بسم الاقدس الابهى* or *هو الاقدس الاعظم الابهى*. In several instances, however, the heading is *باسم محبوب عالميان*.

The letters are too numerous to be individually noticed. The beginnings of the first seven are as follows:

Fol. 78a. هو الناظر من الافق الاول

بشنويد نداى الهى را و به بصر حديد و قلب منير در كلمات بديعش نظر نمائيد و تفكر كنيد كل اسماء در قبضه قدرت او بوده و خواهد بود

Fol. 79a. بسم الله البهى الابهى

اهل انصاف را اقتضا نه كه باحباى الهى و قاصداخرم رحمانى كه حب الله كاس بلا نوشيده اند تعرض نمائيد اين اوراق را ارياح مشيت ربانى از وطن و ديار ظاهره حركت داده و بوطن باقيه الهيه كشانده

Ib. بنام دوست

ربيع رحمت رحمانى در اين ايام ظاهر و شمس عنايت سبحانى از افق سجن طالع بعضى در قربش واصل و جمعى در بعدش آمل

Fol. 79b. بسم الله الاقدس الابهى

فانيان بهر الهى را لازم كه در كل جهان عباد را بشطر
رحمن بخوانند چه كه هر نفسيكه از خود فانى شد ببقاى
حق فائز خواهد شد

Fol. 80a. بسم الله الاقدس الابهى

اى كنيذ من و فرزند كنيذ من جميع عباد و آماء را امروز
خلق فرموديم چه كه مقصود عالميان اليوم ظاهر و بر
عرش عظمت مستوى و در كل جهان مناديان الهى
ناس را بشطر رحمن ميخوانند

1b. بسم الله الاعز الامنع الابهى العليم

اكثري از رجال از شطر ذو الجلال محروم مانده اند از
فضل الهى ميشايد كه بر امرش قيام نمايند و بذكرش
ناطق شوند و بامرش متوجه گردند اى كنيذ حق الخ

Fol. 80b. بسم الله الاعظم الابهى

اى دوستان امروز روزى است كه هر يك از محبان
بنصرت رحمن بر خيزند چه كه اكثر من على الارض در
اطفاء نار الله و نور او سعى مينموده اند

Further on, foll. 87—89, is a long letter, addressed to one of the Persian 'Ulamā, in which the writer gives his proper name, Husain 'Ali. It is an urgent appeal to his correspondent to accept the new faith. It begins:

هذا كتاب من لدى المظالم الذى يسمى بحسين قبل الى [على] اليك يقربك الى الله المهيمين
القيوم لا تكن من الذين تمسكوا بالعلوم ان جائهم المعلوم
من لدى الله العزيز الودود وان اخرق حجاب الاكبر
باذن الله مالك القدر ثم اقبل الى المنظر الاكبر انه خير
لك مما عندك من العلوم

A similar, but shorter, appeal is addressed further on, fol. 104a, to the father of the writer. It begins: اى پدر قلم اعلى ميفرمايد در
حال پير فكر كن و ببصر اطهر بمنظر اكبر ناظر باش

آخر هر كلى را بوئى و هر نوري را اشراق و ظهورى بوده
تفكر نما كه پسرت را چه نارى مشتعل نموده و چه
نورى جذب کرده الخ

There is at fol. 116b an important passage, in which Bahā enjoins on his correspondent the duty of collecting and reading the previously revealed Persian letters: انجناب بايد
الواح بارسية كه از سماء مشيت احدى نازل شده بقدر
مقدور جمع نمايند و قراءت كنند

The last letter begins as follows:

هو الله تعالى جلت عظمته

كتب عديدة انجناب لدى الوجه حاضر و تمام ان عبد
[عند] خاطر مذکور داشت آنچه در وصف احباى ان
ارض نوشته بوديد نشهد لهم كما شهدت ولاكن نوصيهم
بتقوى الله ربك ورب العالمين

The names of the persons to whom the letters are addressed are rarely given. We have only noticed the following: Rizā, fol. 101b; 'Abdullah, foll. 103b, 116a; Yūsuf, fol. 105a; Muḥammad 'Ali, (probably the poet Nabil), fol. 106b; 'Ali Akbar, fol. 110a. One of the letters, fol. 82a, is addressed to the writer's cousin, پسر عم.

14.

Or. 3115.—Foll. 30; 7 in. by 4 $\frac{1}{4}$; written in Neski and Nestalik, in the latter half of the 19th century. [KREMER, no. 125.]

Letter of Bahā-ullah to the Shah, written in Arabic with passages in Persian. See the Supplement to the Arabic Catalogue, no. 224.

15.

Or. 2942.—Foll. 177; 8 in. by 5; 16 lines, 2 $\frac{3}{4}$ in. long; written in neat minute Nestalik; dated Rajab, A.H. 1298 (A.D. 1881).

[SIDNEY CHURCHILL.]

تاریخ جدید

A history of the Bāb and of his early disciples, by Mirza Ḥusain Hamadāni, who died A.H. 1299.

Beg. خردہ بینان خردمند بقرّ فراست دریافت
کنند و دانشمندان بصیر بعین الیقین بینند و هوشمندان
خبیر بنور کیاست دانند کہ الخ

The "New History" is based upon a contemporary account due to Ḥāji Mirza Jāni, of Kāshān (who died as a martyr A.H. 1268), a copy of which was brought home by Comte de Gobineau, and is now in the Paris Library. The present work, which differs from the original by excisions, alterations, and considerable additions, bears no author's name. It is known, however, to have been written, at the request of the Pārsi Mānakji, son of Līmji Hūshang, who died about A.D. 1890, by Mirza Ḥusain Hamadāni, who submitted it for correction to one of the earliest disciples of the Bāb, Sayyid Jawād Karbalā'i (d. about A.H. 1301). Mirza Abu 'l-Fazl Muḥammad, of Gulpāigān, wrote the preface, and Mānakji several additions.

An English translation, under the title "The Ta'rikh-i-Jadīd, or New History of Mirza 'Ali Muḥammad the Bāb," was published by Dr. Edward G. Browne, Cambridge, 1893. A full account of the composition of the work will be found in the preface, pp. xxxv.—xliii., and in the Journal of the Royal Asiatic Society, 1892, pp. 440—44. The present MS., on which Dr. Browne's translation is principally based, was described by him in "A Traveller's Narrative," vol. ii., pp. 192—97. Another copy is noticed by Baron v. Rosen, Collections Scientifiques, vol. vi., p. 244.

On the first page is written: "Tarikh i Jedid. Henry L. Churchill. 1882."

Sufism.

16.

Or. 4118.—Foll. 280; 9½ in. by 6¼; 15 lines, 5 in. long; written in large bold Neskbi; dated Baghdad, 5 Zuhijjah, A.H. 601 (A.D. 1205). [T. FIOTT HUGHES.]

الرسالة القشيرية

A Persian translation of the celebrated Sufi work known as Tazkirat ul-Ḳushairi, by Abu 'l-Ḳāsim 'Abd ul-Karīm B. Hawāzin al-Ḳushairi, who died A.H. 465. See the Arabic Supplement, no. 227.

The following title is prefixed by the hand of the transcriber: کتاب الرسالة القشيرية تالیف
الشیخ الامام العالم الزاهد السالك المحقق ابی القسم
عبد الکریم بن هوازن القشیری رضی الله عنه
لحمده لله الذی تفرد بجلال ملکوته وتوحد
بجمال جبروته

After the Arabic doxology, which is simply transcribed from the original text, the translation begins as follows: بدانید رحمکم الله کی
این رسالتی است کی بندۀ محتاج برحمت خدای
تعالی ابو القسم عبد الکریم ابن هوازن القشیری رضی
الله عنه بجماعت صوفیان شهرها اسلام نبشت در سنه
سبع وثلثین واربعمایه وکفت بدانید رحمکم الله کی
ایزد سبحانه وتعالی این طایفه را برکزیدکان اولیا خویش
کرد و فضل ایشان پیدا کردانید بر جمله بندکان خویش

The headings of the chapters and the poetical quotations are left in the original language. The order of the chapters has been partly interverted. Their ordinal numbers, which have been added by a later hand, go from the first (باب التوبه) to the fiftieth. In the following table of headings the word باب has been, for brevity's sake, omitted: فی ذکر مشائخ هذه الطریقه وما یدل من سیرتهم واقوالهم

تفسير الفاظ يدور بين ، fol. 12a ; على تعظيم الشريعة ،
التوبة ، fol. 51a ; هذه الطائفة وبيان ما يشكل منها ،
fol. 78b ; المجاهدة ، fol. 63b ; الخلوة والعزلة ، fol. 87a ;
التقوى ، fol. 90a ; الورع ، fol. 93b ; الزهد ، fol. 96a ;
الرجا ، fol. 103a ; الخوف ، fol. 99a ; الصمت ،
fol. 107b ; مخالفة النفس وذكر ، fol. 111a ; الحزن ،
fol. 112a ; الفراسة ، fol. 113a ; القنوة ، fol. 112a ; عيوبها ،
fol. 116b ; الجود والسخاء ، fol. 124b ; الخلق ،
fol. 127b ; الغيرة ، fol. 133a ; الولاية ، fol. 135b ;
التصوف ، fol. 139a ; الفقر ، fol. 140b ; الاحكامهم في السفر ،
fol. 149a ; الادب ، fol. 152a ; التوحيد ، fol. 165b ;
الصحة ، fol. 162a ; احوالهم عند الخروج من الدنيا ،
fol. 180a ; المعرفة ، fol. 186b ; المحبة ، fol. 190b ;
الشوق ، fol. 197b ; حفظ قلوب المشايخ وترك الخلاف عليهم ،
fol. 204a (here a folio is missing ; the lacuna corre-
sponds with p. 196, line 9, to p. 197, line 5,
of the Bulak edition, A.H. 1284) ; السماع ،
fol. 205a ; اثبات كرامات الاوليا ، fol. 211b ;
الغيبه ، fol. 220a ; الحسد ، fol. 227a ; روبا القوم ،
fol. 228a ; القناعة ، fol. 230a ; التوكل ، fol. 231b ;
الصبر ، fol. 237a ; اليقين ، fol. 240a ; الشكر ،
fol. 242b ; الرضا ، fol. 245b ; المراقبة ، fol. 247a ;
الاستقامة ، fol. 251b ; الارادة ، fol. 253b ; العبودية ،
fol. 258a ; الاخلاص ، fol. 259b ; الصدق ، fol. 261a ;
الحيا ، fol. 262b ; الحريه ، fol. 265a ; الذكر ، fol. 266b ;
الوصيه للمريدين ، fol. 277a.

The author states at the end that the dictation of the Risālah was completed at the beginning of A.H. 438.

Copyist : محمد بن عمر القزويني

Three pages at the beginning of the volume and two at the end are occupied by a Sufi tract of 'Abdullah Anṣārī, عبد . . . من فوايد شيخ . . .

الله الانصارى , written in a very cursive and crowded character of nearly the same date as the Risālah. The first few words are partly obliterated. The next passage reads
الهي اين چه فضلاست كه با دوستان خود كردى
The first section begins as follows :
باب از برآي مال و جاه كار مخاطره مكن اخر كه بدين كار بكند
سخنش مشنو

The first of the above passages is the beginning of the Munājāt. See Pertsch, Berlin Catalogue, no. 2, 4.

17.

Or. 3242.—Foll. 132 ; 9½ in. by 7 ; 23 lines, 5¾ in. long ; written in large, distinct Neskhī ; dated Rustāk Kajūr, in Rūyān, Saturday, 20 Muḥarram, A.H. 779 (A.D. 1377).

[SIDNEY CHURCHILL.]

مرصاد العباد

A treatise on Sufism by Najm ud-Dīn Ibn Shāhāvar, called Dāyah, who died A.H. 654. See the Persian Catalogue, p. 38b.

This copy has lost the first leaf. It begins abruptly with this passage of the preface :
حضرت خداوندیست جنانك داود علیه السلام برسید
يا رب لماذا خلقت الخلق
which is found at fol. 3b, line 4, of Or. 258.

In the epilogue the author calls himself Abu Bakr 'Abdullah B. Muḥammad Shāhāvar al-Asadi al-Rāzi, and says that he completed the work in Sīvās, on Monday, the first of Rajab, A.H. 620.

A copy is mentioned by Ethé, Bodleian Catalogue, no. 1248, and an abridged Arabic version is described by Ahlwardt, Berlin Catalogue, no. 3006.

Copyist : ابو سليمان محمد بن علي بن عمر بن يعقوب بن محمد بن قاسم بن ابراهيم الرودباري الاورى

18.

Or. 3547.—Foll. 219; $9\frac{1}{2}$ in. by 5; 17 lines, $2\frac{1}{2}$ in. long; written in neat Nestalik; dated Thursday, in the last decade of Shavvāl, A.H. 1077 (A.D. 1667).

[SIDNEY CHURCHILL.]

دقائق الحقائق

A Sufi work consisting of religious precepts exemplified by anecdotes in prose and verse, chiefly derived from the works of Maulānā Jalāl ud-Dīn, by Aḥmad Rūmi.

Beg. الحمد لله رب العالمين والعاقيبة لمتقين ... هذا رسالة من كلام احمد الرومي اضعف العباد من عباد السلطان المحققين ... جلال الملة جمال الاسلام والمسلمين

This is the work contained in Or. 251 (Persian Catalogue, p. 39) under an inverted form of the above title, حقائق دقائق. In a preface, not found in the latter copy, the author gives a short notice of Jalāl ud-Dīn, son of Maulānā Muḥammad Balkhi, and says that, some Faḳirs having applied to him for some words conducive to salvation in the next world, كلمه چند از برای نجات آخرت, he wrote for them the present work, under the above title, in eighty Faḥṣls. The date of composition, A.H. 720, is given in the epilogue in the following verse, omitted in the other copy :

بود عشرين سبعمائة سال تمام
کين رساله در عوض شد انتظام

شيخ على الظاهري الاسدي المازندراني : Copyist

For another copy see Aumer, no. 329.

19.

Or. 3649.—Foll. 177; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 17 lines, $2\frac{3}{4}$ in. long; written in neat Nestalik, with red-ruled margins, apparently in the 17th century.

[SIDNEY CHURCHILL.]

العروة لاهل الخلوة والجلوة

A treatise on theology and Sufism, by 'Alā ud-Daulah Aḥmad B. Muḥ. al-Simnāni, who died A.H. 736. See the Persian Catalogue, p. 413a, and Haj. Khal., vol. iv., p. 197.

Imperfect at the beginning, commencing abruptly with the latter part of the preface, as follows : اتممت عليكم نعمتي ورضيت لكم الاسلام ديننا وفي آية اخرى ادع الى سبيل ربك بالحكمة والموعظة الحسنى

The preface concludes with a full table of the contents. The work is divided into six Bābs, with the following headings :

I. در ثابت كردانیدن وجوب وجود حق تعالی

II. در توفيق دادن میان اقوال مختلفه که واقع کشته میان خلائق در الهیات

(Here the author expounds and discusses seventy-seven tenets of various sects with regard to God's nature and attributes, to Creation, &c.)

III. در تقسیم چیزها از روی حصر وچگونگی ظهور ان ممکنات بر ترتیبی که حق تعالی افریده

IV. در تنزیه خداوند واجب الوجود ... و باطل كردانیدن اتحاد و حلول و تناسخ

V. الذبوات والولايات

VI. در بیان صراط مستقیم

This last Bāb is divided into four Faḥṣls and a Khātimah. It includes in the first Faḥṣl the autobiography of the author, and an interesting account of his early struggles between the whisperings of Satan and the voice from above, before he finally renounced the world and entered upon the true path of religious life. From it we learn that the

author served in his youth under the Moghul sovereign Arghūn, and was engaged, A.H. 683, at the age of four and twenty, in a battle fought before Kāzwin. After a severe illness he retired, A.H. 685, to his native place Simnān, gave up his worldly possessions and founded a monastery called Khāna-kāh i Sakkākiyyah, after Shaikh Ḥasan Sakkāki, a contemporary of Abu Sa'īd Abu 'l-Khair.

The title of the work appears in the colophon. The author, who there calls himself احمد بن محمد بن احمد بن محمد البيابانكى السندى محمدا السمنانى منشاء ومولدا المعروف بعلاء دولت, states that he completed the work on Monday, the 23rd of Muḥarram, A.H. 721, in Ṣūfiyābād, being then sixty-two years of age. He adds that he subsequently wrote with his own hand a second and a third copy with additions, the last for his son (ولد) Abu 'l-Barakāt Taḳi ud-Dīn 'Ali ad-Dausi as-Simnāni, A.H. 722.

A Cambridge MS., Palmer, p. 116, no. 20, contains strictures of 'Abd ur-Razzāk al-Kāshi upon the above work and the author's reply. See also Guyard, *Journal Asiatique*, 1873, i., pp. 131-34.

20.

Or. 4381.—Foll. 73; 8 in. by 5; 17 lines, 2½ in. long; written in fair Neskhi, apparently in the 17th century. [WALLIS BUDGE.]

A Persian commentary upon a collection of Aurād, or Litanies, without author's name; imperfect at the beginning.

It commences abruptly with this passage of the preface: صادق و برهانىست ناطق بر جزالت حال كلمات طبيبات او و بر جلالت و كمال بركات و خاصيات او

In the extant portion of the preface, the author, after expatiating on the sanctity of

the Aurād, relates, as an instance of their efficacy, a vision which came to his Shaikh, Kūṭb ul-Akṭāb 'Imād ud-Dīn, while thrown into an ecstatic state by their recital.

The Arabic text of the Aurād is included in the commentary. It begins as follows: استغفر الله العظيم الذى لا اله الا هو المحى القيوم واتوب اليه

It concludes with some prayers for Muḥammad, the last of which begins: اللهم صل على سيدنا محمد فى الاولين وصل على سيدنا ونبينا محمد فى الاخرين

The author of the Aurād is the famous Saint, Sayyid 'Ali Hamadāni, who died A.H. 786, and the commentator appears to have been an orthodox Sufi of the Sunni sect. The commentary bears a marked Sufi character; but the Hadiths quoted are taken from the canonical books of the Sunnis. The latest authorities cited are Shaikh Nūr ud-Dīn Ja'far, a disciple of Sayyid 'Ali Hamadāni, and the work entitled Faṣl ul-Khiṭāb, apparently that of Khwājah Pārsā Naqshabandi, who died A.H. 822.

The Aurād, which are entitled اوراد فتيه, have been lithographed at Lahore, A.H. 1289, and at Cawnpore, A.D. 1876.

The commentary, which is the work of Muḥammad Ja'far Ja'fari, has been lithographed at Lucknow, A.D. 1876. It begins as follows: الحمد لله الفتح الذى فتح على المستفتحين ابواب الفتوح وجعل الورد الفتيه اورادا الخ

For other copies of the Aurād see Loth, nos. 368-9.

21.

Or. 4382.—Foll. 45; 8 in. by 5½; 13 lines, 3¾ in. long; written in small and neat Nestalik; dated Saturday, 25 Zulhijjah, A.H. 1154 (A.D. 1742). [WALLIS BUDGE.]

در مکنون

A collection of Sufi sayings and anecdotes, in prose intermixed with verses, by 'Azīz-ullah B. Sayyid Asad-ullah al-Ḥasani al-Ḥusaini al-Hindi.

Beg. شروع بزم خدائی کہ بی نشان آمد
کره کشای طلسمات جسم و جان آمد

... وبعد می گوید فقیرترین مفلسان و محتاج ترین
بیگسان ... عزیز الله بن سید اسد الله الحسنی الحسینی
الهندي احسن الله تعالى امره وارضاه

The author, who in his verses designates himself by the Takhalluṣ 'Azīz, says that he began this work A.H. 1151, being then thirty-six years of age. The work is divided into seventeen Bābs. The headings of the first eight are as follows: 1. در بیان لا اله الا الله; 2. در بیان نماز; 3. در بیان 3; 4. در بیان زکوة; 5. در بیان حج; 6. در بیان فقر; 7. در بیان سخاوت; 8. Many of the anecdotes relate to Indian Saints, as Shaikh Kabīr, Mu'īn ud-Dīn Chishti, Dārā Shikūh, lastly to the author's own Shaikh, 'Abd ur-Rasūl B. Muḥammad Khān al-Bijāpūri. Most paragraphs begin with the heading شطح, a word in use with the Sufis to designate an ecstatic thought or inspired utterance.

It would appear from the following colophon that the MS. was written by the author:
باتمام رسيد اين نسخه مسماه در مکنون بيديا حقر الغربا
تراب اقدام العرفا عزيز الله بن سید اسد الله الحسنی
الحسینی الهندي

Appendix to Theology.

22.

Or. 4738.—Foll. 26; 7 $\frac{3}{4}$ in. by 6; 9 lines, 3 $\frac{3}{4}$ in. long; written in fair Nestalik about A.D. 1860.

تحفة الموحدين

Tuḥfat ul-Muvahḥidīn, a critical review of the principal religions of the world, from the standpoint of pure Deism, by Rājā Rām Mohan Rāi.

Beg. سرت في اقضاء الارض سهلا وجبلا ووجدت
الساكنين فيها متوافقين في الاعتراف بذات مبدأ
الكائنات

The author's position is that belief in one supreme God is common to all men, and therefore rooted in their very nature; whereas belief in the various religious systems rests only on authority and education. As these religions are mutually antagonistic, and as there is no rational ground for adopting any of them in preference to the others, he concludes that they are all equally false. This thesis is first briefly stated in Arabic and afterwards developed in Persian.

On the first page is written: "Tuḥfatul Muwahhidin, or a Gift to the Deists; in the original Persian, transcribed from the second edition published in 1859 in Calcutta, by his son Ramaprasad Rai."

Ram Mohan Rai was born in Burdwan in 1780, and died in Paris on the 27th of September, 1833. See notices of his life by Dr. Lant Carpenter, 1835, and by K. S. Macdonald, Calcutta, 1879.

LAW.

23.

Or. 3512.—Foll. 598; 12 $\frac{1}{2}$ in. by 8; 28 lines, 5 in. long; written in small, neat and close, Neskhi, with ruled margins, probably in the 18th century. [Presented by B. B. PORTAL.]

لوامع صاحب قرانی

A Persian commentary by Muḥammad

Taḳī B. 'Ali al-Majlisi, upon the Shī'ah treatise on law of Ibn Bābawaih, entitled *كتاب من لا يحضره الفقيه* (Arabic Supplement, no. 330).

حمدیکه باقلام اشجار و مداد بحار بر صفحه Beg. لیل و نهار شرح شطری ازان نتوان نکاشتن . . . اما بعد خامه شکسته مستند فیوض قدسی محمد تقی بن علی الملقب بالعجاسی

Mulla Muḥammad Taḳī B. Maḳṣūd 'Ali Majlisi, a disciple of Bahā ud-Dīn 'Āmili, was born A.H. 1003 and died A.H. 1070. See notices of his life in *Nujūm us-Samā*, p. 59, and *Ḳiṣaṣ ul-'Ulamā*, p. 172, where the present work is mentioned and said to have been left unfinished.

In the preface, after a pompous panegyric upon Shāh 'Abbās II., the author says that, when he had entered upon the seventh decade of his life, he had written a full Arabic commentary [entitled *روضة المتقين*] upon the work called *Kitāb man lā yahḍurnhu 'l-Faḳīh*, and had dedicated it to the Shāh, who ordered him to translate it into Persian. This he did in the present work, which is also dedicated to 'Abbās II.

The preface is followed by twelve preliminary chapters called *فائده*, with the following headings: 1. *در فضیلت علم و علما*, fol. 3*b*; 2. *در وجوب طلب علم*, fol. 4*a*; 3. *در در بیان*, fol. 4*b*; 4. *علمی که تعلم آن لازم است*, fol. 6*b*; 5. *در وجوب*, fol. 8*b*; 6. *رجوع در همه علوم بائمه معصومین و اوصاف علمای دینی که از ایشان اخذ علم توان نمود*, fol. 11*a*; 7. *اختلاف اخبار و جمع میان آنها*, fol. 13*a*; 8. *در تعلیم و تعلم و آداب*, fol. 15*a*; 9. *در مذمت اجتهاد*, fol. 15*a*; 10. *آن و ثواب آن*

در اصطلاحات حدیث. 11. *و اراء باطله*, fol. 16*b*; 12. *در نیت در طلب علم*, fol. 19*a*; 20*b*.

The commentary proper, which begins with the Basmalah, fol. 24*a*, extends to the end of the first Juz of the original, treating of purification and prayer. The present volume consists of five sections, each of which has a separate doxology. The second begins with *باب غسل امیت*, fol. 159*b*; the third with *ابواب الصلوة*, fol. 247*b*; the fourth with *باب سجدة الشکر*, fol. 411*b*; and the fifth with *باب وجوب الجمعة*, fol. 483*b*. At the end of the second is a colophon, apparently transcribed from the author's original draft, stating that he finished the writing of it in Shavvāl, A.H. 1065. The Arabic text is included in the commentary and distinguished by a red line drawn over it.

A MS. described in the Petersburg Catalogue, no. 253, contains only the first part, *كتاب الطهارة*, of the same commentary.

HINDUISM.

24.

Or. 4561.—Foll. 161; 9¼ in. by 6; about 18 lines, 4 in. long; written in cursive Indian Nestalik; dated 25 Muḥarram, the second year of the reign of 'Āli Gauhar Pādishāh (*i.e.* A.H. 1175=A.D. 1761).

Asvamedha Parva, the fourteenth Parva of the Mahābhārata, translated into Persian.

Beg. آغاز پررب چهاردهم از کتاب مهابهارت که اسمیده پررب گویند در اخر پررب نشاشک مذکور شد که راجه جدشتر از بهکهم نیامه پرسید که ما چه کار کنیم

که آن کناهی که ما خوبشان و برادران خودرا کشته ایم
از ما دور شود

The contents correspond substantially with those of the same section in the version prepared for Akbar, Add. 5640, foll. 160—360

(see Persian Catalogue, p. 57); but the translation is shorter and couched in a plainer style.

The MS. was written for Lālah Bhawāni Parshād.

ولی الله متوطن بلده سنه ۱۰۰۰

HISTORY.

GENERAL HISTORY.

25.

Or. 2927.—Foll. 256; 13 in. by 9; 27 lines, 6 $\frac{3}{4}$ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins; dated the 20th of Ābān in the 31st Ilāhi year of Akbar, corresponding with the 29th of Zulka'dah, A.H. 994 (A.D. 1586).

[NATH. BLAND.]

جامع التواریخ

The first volume of the great historical work of Rashīd ud-Dīn Faḡl-ullah Ṭabīb.

Beg. فهرست کتاب داستانها و فذلك حساب بیانها حمد و ثنا و آفرین حضرت مقدس جهان آفرین

The contents correspond with the latter half, foll. 404—728, of the large folio, Add. 7628, described in the Persian Catalogue, pp. 74—78. They are as follows:

Preface of the Jāmi' ut-Tavārikh (Quatremère's edition, pp. 4—60), fol. 3*b*. Preface of the first volume called Ta'rikh i Ghāzāni (the latter part of this preface is given in Quatremère's edition, pp. 60—82), fol. 7*b*. Origin of the Turks and history of their tribes, fol. 10*a*. Ancestors of Chingīz Khān, fol. 39*a*. Chingīz Khān, fol. 52*b*. Ukutāi

Ḳā'ān, fol. 106*a*. Jūji Khān, fol. 119*b*. Chaghatāi Khān, fol. 125*b*. Tūlui Khān, fol. 130*a*. Kuyuk Khān, fol. 132*b*. Munggā Ḳā'ān, fol. 136*a*. Ḳubilāi Ḳā'ān, fol. 143*b*. Timūr Ḳā'ān, fol. 157*b*. Hūlāgū Khān, fol. 161*a*. Abāḳā Khān, fol. 176*a*. Takūdār, or Aḥmad Khān, fol. 187*a*. Arghūn Khān, fol. 191*b*. Kaikhātū Khān (wanting in Add. 7628), fol. 197*b*. Ghāzān Khān, foll. 199*b*—286.

At the end there is a 'Arz-Dīdah dated in the 49th year of Akbar (A.H. 1013). On the first page is impressed the seal of Mahārāja Tikait Rāi. A full table of chapters, in a modern hand, occupies three pages at the beginning.

To the copies mentioned in the Persian Catalogue may be added one of the same first volume in the Bodleian, Ethé, no. 23. A considerable portion of the second volume is preserved, as shown by Baron Rosen, in two Petersburg MSS. bearing the misleading title Zubdat ut-Tavārikh. From the analysis given in "Collections Scientifiques de l'Institut," vol. iii., pp. 83—111, it appears that the portion of those MSS. which extends from the beginning of the life of Muḥammad to the end of the history of China, is in verbal agreement with the corresponding part of the complete copy of Rashīd ud-Dīn's work, Add. 7628, foll. 58—336.

26.

Or. 2885.—Foll. 422; $13\frac{1}{4}$ in. by $7\frac{3}{4}$; 21 lines, $5\frac{1}{2}$ in. long; written in small and neat Nestalik; dated 28 Rajab, A.H. 1030 (A.D. 1621).

[SIDNEY CHURCHILL.]

I. Foll. 1—363*a*. Another copy of the first volume of the *Jāmi' ut-Tavārikh*.

Contents: Preface of the *Jāmi' ut-Tavārikh*, fol. 1*b*. Preface of the *Ta'rikh i Ghāzāni*, fol. 7*b*. Turks and their tribes, fol. 12*a*. Ancestors of Chingiz Khān, fol. 53*b*. Chingiz Khān, fol. 66*a*. Ukutāi, fol. 156*a*. Jūji, fol. 181*a*. Chaghatāi, fol. 193*b*. Tūlui, fol. 201*b*. Kuyuk, fol. 206*a*. Munggā, fol. 212*b*. Qūbilāi, fol. 225*b*. Timūr, fol. 248*b*. Hūlagū, fol. 252*a*. Abākā, fol. 271*a*. Aḥmad (Takūdār), fol. 283*b*. Arghūn, fol. 288*b*. Kaikhātū, fol. 293*a*. Ghāzān, foll. 296*a*—363*a*.

II. Foll. 363*b*—422*a*. Continuation of the above history, comprising the reigns of Ul-jā'itu Sulṭān Muḥammad Khudābandah and of his son Sulṭān Abu Sa'īd, A.H. 703—736.

Beg. الحمد لله رب العالمين والعافية للمتقين . . . اما بعد
بعد بنديكي حضرت با رفعت پادشاه اسلام سلطان
سلاطين زمان . . . شاعرخ بهادر

It is stated in a short preamble that Shāhrukh, being fond of history, and having read the great work completed A.H. 704 by Khwājah Rashīd ud-Dīn Fazl-ullah al-Ṭābiḥ, desired the writer, who does not give his name, to compile a sequel to that work, and to bring it down to the death of Sultan Abu Sa'īd, events subsequent to that date being included in the history of Amīr Ṣāhib Qirān (Timūr), which was then being written afresh for His Majesty.

The author says at the end that this record had been compiled from several books and trustworthy narrators not further specified: از کتب متفرق و ناقلان معتبر

the same plan as Rashīd ud-Dīn's work, the *Dāstān* devoted to each reign being also divided into three *Qisms*. The *Dāstān* of Abu Sa'īd begins fol. 390*b*.

A Paris MS. containing the same continuation is mentioned by Quatremère in his preface, p. lxxx.

27.

Or. 2774.—Foll. 369; 13 in. by $9\frac{1}{2}$; 20 lines, $6\frac{1}{2}$ in. long; written in large and neat Neskhi, apparently about the close of the 15th century.

[COMTE DE GOBINEAU.]

An imperfect volume of an extensive work on universal history, without title or author's name. It begins abruptly with the following passage of the doxology: هر فرد را از افراد
ممکنات بلیاتی و . . . لایق بیاراست و از امتزاج
جواهر سماهی و ارضی حقیقت ادمی زاد را که علی
الاطلاق اشرف افریدهاست

It proves to be the first of the four volumes of the *Zubdat ut-Tavārikh*, a vast historical work compiled for Prince Bāisunghar Bahādur Khān, son of Sultan Shāhrukh, by Nūr ud-Dīn Luṭf-ullah, known as Hāfiz i Abru, who died A.H. 834. See the Persian Catalogue, p. 421*b*, and Quatremère, *Histoire des Mongols*, p. ciii.

A MS. containing the first two volumes is mentioned by Dorn, *Petersburg Catalogue*, no. 268. The contents of the same MS., designated by C, and of two others have been fully described by Baron Rosen, *Collections Scientifiques de l'Institut*, iii., pp. 52—111. That detailed analysis and the accompanying extracts enabled us to ascertain that the present MS. agrees closely, as far as it goes, with Rosen's MS. C. There is, however, a curious discrepancy between the two with regard to the date of composition. While the Peters-

burg MS. gives A.H. 828, our copy has 830, namely, in the following passage, fol. 3a :

درین وقت و زمان که تاریخ بهشتند و سی رسیده است
The latter date is confirmed by another passage, fol. 6b, where the author states that twenty-three years had elapsed from the death of Timūr (A.H. 807) to the time of writing :
وبعد از انقضاء ایام انار الله برهانه که حالا
مدت بیست و سه سال دیگر است

After a long doxology and a wordy panegyric on the reigning sovereign Shāhrukh and upon his son, Pādishāh Zādah Bāisunghar Bahādur Khān, comes the preface proper, fol. 5b, ذکر سبب تالیف کتاب, in which the author states that he had compiled the work by desire of the latter prince, and enumerates his sources, in perfect agreement with the extract given by Rosen from MS. C, pp. 59—66. This is followed by two preliminary chapters on Eras, فصل فی تعریف التاریخ, fol. 8a, and on the science of history, its object, and utility, در بیان حقیقت علم تاریخ و ماهیت آن, fol. 9a. The history proper begins, fol. 13a, with a chapter on Creation and the history of Adam, without heading. In the subsequent sections there is some evident confusion in the designations of the several chapters and in their ordinal numbers, as stated in the headings. The following is a list of the headings as they appear in the text :

Fol. 22a. جمله اول در ذکر پیغمبران که بعد از ادم
صفی صلوات الله علیه بوده اند الی غایة زمان
فترت که ما بین روح الله عیسی است وابتدای
ظهور مدت محمد النبی
فصل اول از زمان شیث تا باخر ایام نوح علیهما السلام
مشمتمل بر اخبار سه پیغمبر و حوادث و وقایعی که
زمان ایشان واقع شد

This first Faṣl comprises Shith, fol. 22b ;

Idrīs, fol. 24a ; Nūḥ, fol. 24b ; and the first dynasty of Persia, the Pīshdādīs, fol. 28b.

Fol. 66b. فصل اول از باب دوم در بیان ذریت
نوح علیه السلام و ذکر حوادثی که بعد از طوفان
بود تا زمان ابرهیم خلیل

Fol. 73b. فصل چهارم در قصه ابرهیم پیغمبر

Fol. 89b. فصل سوم از باب دوم در قصه فرزندان
ابرهیم و اسحق

Fol. 92a. فصل سیم از مقالات دوم در قصه یوسف
ابن یعقوب

Fol. 116b. فصل پنجم از باب دوم در قصه پیغمبران
قصه ایوب

After Ayyūb come, without any further distinction of Faṣls, Shu'āib, fol. 118a ; Mūsa, fol. 120a ; Yūsha', fol. 155b ; Kālib and Ḥazkīl, fol. 159a ; Alisa', fol. 160a ; the Kings of Bani Isrā'il, fol. 160b ; Dā'ūd, fol. 165a ; Sulaimān, fol. 179a ; Raj'īm [sic] B. Sulaimān, fol. 179a ; and Sha'yā the Prophet, fol. 182a.

Fol. 183a. باب دوم از جمله دوم الطبقة الثانية
من ملوك العجم

History of the Kayāni Dynasty, from Kai-kā'ūs to Dārāb.

Fol. 233b. باب دوم از قسم اول و این باب
مشمتمل است بر پنج فصل فصل اول در ذکر
اسکندر

Fol. 244a. فصل دوم در ذکر پیغمبران که بعد از
ایام اسکندر بوده اند

Fol. 257a. لطبقة الثالثة من ملوك العجم وهم
الاشکانیه

Fol. 261a. فصل چهارم در ذکر حال ملوك روم
بعد از اسکندر

Fol. 261*b*. فصل پنجم در ذکر ملکان عرب که بعد
از اسکندر بودند تا بوقت اردشیر بابک

This chapter includes the *Aṣḥāb i Kahf*, fol. 270*a*; *Yūnus*, fol. 272*b*; *Shamshūn ‘Ābid*, fol. 276*a*; *Jirjīs*, fol. 276*b*.

Fol. 279*a*. باب چهارم در ذکر طبقهٔ آخرین از
ملوک عجم که ایشانرا ساسانیان خوانند

History of the Sassanides, imperfect at the end. It breaks off shortly after the heading of the reign of Hurmuz, son of Anushirvan.

28.

Or. 2775.—Foll. 228; $9\frac{1}{4}$ in. by 5; 19 lines, $2\frac{3}{4}$ in. long; written in elegant Nestalik, with gold-ruled margins; dated Rajab, A.H. 949 (A.D. 1542). [COMTE DE GOBINEAU.]

د-هـجة التواریخ

A compendium of Muslim history, brought down to A.H. 855, by Shukr-ullah B. Shihāb ud-Dīn Aḥmad. See the Persian Catalogue, p. 884.

This copy wants about twelve leaves at the beginning, and has some folios transposed. The folios are to be taken in the following order: 213—220, 5—58, 3, 4 (after which two leaves are lost, corresponding with fol. 114*b*—117*b* of the previous copy, Or. 1627), 59—212, 227, 221—226, 228.

The text begins abruptly with these words, fol. 213: کردم ایشان آن کاو پنجاه هزار سال تمام : بخوردند (Or. 1627, fol. 19*b*, line 9). The next page has the heading فصل اول در بیان عقل و نفوس, which belongs to the first of the thirteen Bābs into which the work is divided. The subsequent Bābs begin as follows: II. fol. 29*a*; III. fol. 41*a*; IV. fol. 50*b*; V.

fol. 62*b*; VI. fol. 73*b*; VII. fol. 85*b*; VIII. fol. 97*b*; IX. fol. 106*a*; X. fol. 122*b*; XI. fol. 125*b*; XII. fol. 164*b*; XIII. fol. 207*a*.

Copyist: عبد اللطیف بن مولانا علا الدین

For other MSS., see the Leyden Catalogue, no. 907; Aumer, Verzeichniss, 1875, p. 183; Rosen, Institut, iii., no. 9; and Ethé, Bodleian Catalogue, no. 34.

29.

Or. 3643.—Foll. 108; $8\frac{1}{2}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{1}{8}$ in. long; written in cursive Nestalik, in the 19th century. [SIDNEY CHURCHILL.]

مآثر الملوك

A work treating of the institutions, foundations, and wise sayings of kings and ancient sages, by Ghiyāṣ ud-Dīn Khwānd-amīr (Persian Catalogue, p. 96*b*).

زيب صفحات مآثرات فايضة البركات سلاطين
كامكار . . . اما بعد بنده فقير و ذره حقير غياث الدين
المدعو بخواند الامير

This work, which is mentioned by Haj. Khal., vol. v., p. 350, is probably the earliest of the celebrated author of *Ḥabīb us-Siyar*. He does not refer in it to any previous composition of his own, and he speaks of his grandfather, the author of *Rauzat uṣ-Ṣafā*, as still living. In the preface he states that he had some time contemplated writing a book on the above subject, and was encouraged to carry out that plan by his illustrious patron, Nizām ud-Daulah wad-Dunyā wad-Dīn Amīr ‘Alishīr, to whom he devotes a long panegyric.

The first chapter, fol. 4*a*, is entitled ذکر شبه از آثار سخنان ملوک عجم و پادشاهان ما تقدم and treats of the institutions and maxims of the ancient kings of Persia from Kayūmarṣ to

Anushirvan. The second chapter, fol. 26*a*, relates to the patriarchs and ancient sages from Adam to Buzurjmīhr; the third, fol. 37*b*, to Muḥammad and the Imams. The remaining chapters follow the usual arrangement of historical works. They treat of the Umayyades, fol. 52*a*, of the ‘Abbasides, fol. 62*a*, and of the independent dynasties, Ṭāhiris, Sāmānis, Ghaznavis, &c., down to the Kurt dynasty. The last section, which relates to the Khākāns of the Turks, breaks off at the second page.

30.

Or. 2928.—Foll. 410; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in small and neat Nestalik; probably about the close of the 18th century. [NATH. BLAND.]

خلاصة الاخبار

The first volume of the well-known historical compendium of the same Khwānd Amīr. See the Persian Catalogue, p. 96.

Contents: Preface, fol. 7*b*. Maḳālah I. Prophets, fol. 16*a*. II. Philosophers, fol. 125*a*. III. Kings of Persia, &c., fol. 133*a*. IV. Muḥammad, fol. 218*b*. V. Early Khalifs and Imams, fol. 293*a*. VI. Umayyades, fol. 355*b*.

31.

Or. 2677.—Foll. 361; 14 in. by $9\frac{1}{4}$; 35 lines, $6\frac{1}{8}$ in. long; written in small and neat Nestalik; apparently in the 16th century. [H. G. KEENE.]

حبيب السير

The third volume of the great historical work of Khwānd Amīr. See the Persian Catalogue, p. 98.

Beg. یا رب بئناى خود سخن سازم کن . . . اما بعد بر ضمير خورشيد اقتباس هوشمندان سخن شناس در نقاب شبيهه و التباس مخفى نخواهد بود

Contents: Juz I. Khāns of Turkistān, Chingiz Khān and his successors, fol. 1*b*. Juz II. Contemporary dynasties, fol. 73*b*. Juz III. Timūr and his successors, fol. 122*b*. Juz IV. Shāh Ismā‘il Ṣafavi, fol. 307*b*.

The following particulars, taken from the present work, may be added to the notice of the author in the Persian Catalogue, p. 96. His father, Humām ud-Dīn Muḥammad B. Khwājah Jalāl ud-Dīn B. Burhān ud-Dīn Shirāzi, was Vazir to Sultan Maḥmūd Mirza, who succeeded his father Abu Sa‘īd in Māvarā-annalir, and died in Samarḳand, A.H. 900. Khwānd Amīr was living in retirement in Busht, a village of Gharjistān, when Muḥammad Zamān, son of Sultan Badī‘ uz-Zamān, came to that country, A.H. 921, and took him into his service. That prince sent him later on, A.H. 923, to the rebel Amīr, Urdūshāh, with the object of inducing him to submit and to surrender Balkh. See Ḥabīb us-Siyar, Bombay edition, vol. iii., Juz iii., pp. 194 and 369—71.

32.

Or. 3535.—Foll. 409; $13\frac{1}{2}$ in. by 8; 32 lines, $6\frac{1}{4}$ in. long; written by several hands in more or less cursive Nestalik; apparently in the 18th century. [SIDNEY CHURCHILL.]

تاریخ ایلچی نظامشاه

The great historical work of Khwānd Amīr B. Ḳubād al-Ḥusaini, known as Elchi e Nizāmshāh, who died A.H. 972. See the Persian Catalogue, pp. 107—111.

Beg. دیباجه نسخه آفرینش موجودات و خلق نوع کرامی انسان

This volume contains the first five of the

seven Maḳālahs into which the work is divided, with the main part of the sixth, and corresponds with foll. 2—477 of the previously described copy, Add. 23,513. It supplies the name, wanting in the latter MS., of the sovereign to whom the work was dedicated. It is Ibrāhīm Ḳuṭubshāh, who reigned in Golconda A.H. 957—988 (see Briggs' *Ferishtah*, vol. iii., pp. 395—446). The list of authorities, fol. 2*b*, contains, in addition to those mentioned in the former copy, the Ḥabīb us-Siyar, Ta'riḳh i Guzīdah, Tafsīr i Shihābi va Kāshifi va Tha'labi, and Zafar Nāmah. In the latter part of the MS. the rubrics have not been entered.

Contents: Muḳaddimah, fol. 4*a*; Maḳālah I. Ancient kings, in five Guftārs, beginning foll. 11*a*, 40*b*, 54*b*, 64*b*, 75*a*. Maḳālah II. Muḥammad and Khalifs, in five Guftārs, beginning foll. 79*a*, 101*b*, 105*a*, 127*b*, 132*b*. Maḳālah III. Dynasties contemporary with the Abbasides, in thirteen Guftārs, beginning as follows: Ṭāhiris, fol. 138*b*; Ṣaffāris, fol. 139*a*; Sāmānis, fol. 142*a*; Āl i Buwaih, fol. 147*a*; Ghaznavis, fol. 152*b*; Ghūris, fol. 160*b*; Ismā'ilis, fol. 163*b*; Saljūkis, fol. 173*a*; Mulūk i Nīmruz, fol. 186*b*; Kurts, fol. 187*a*; Atābeks, fol. 190*b*; Khwārazmshāhis, fol. 194*a*; Ḳarakhitāis, fol. 203*a*. Maḳālah IV. Moghols, in four Guftārs, viz. 1. Turkish tribes, fol. 204*a*; 2. Chingīz and successors, fol. 207*b*; 3. Hulāgu and successors, fol. 227*a*; 4. Āl i Muzaffar, fol. 250*a*. Maḳālah V. Tīmūr and successors, in three Guftārs, viz. 1. Tīmūr, fol. 264*b*; 2. Shāh-rukḥ and successors, fol. 310*a*; 3. Bābar and successors, fol. 353. (The latter part of Guftār 2 and the beginning of Guftār 3 are lost; the lacuna corresponds with foll. 406*b*—408*b* of Add. 23,513.) Maḳālah VI. in five Guftārs, the first three of which only are extant, viz. 1. Ḳara-Ḳuyunlus, fol. 372*a*; 2. Ak-Ḳuyunlus, fol. 377*a*; 3. Shah Ismā'īl and Ṭahmāsp, fol. 384*b*.

The MS. breaks off in the latter part of Guftār 3, in a passage relating to the events of A.H. 943, at the very point where in the former copy, fol. 477*b*, extracts from Nusakh i Jahānārā are substituted for the original text of Khwushāh. The corresponding passage occurs at fol. 55*b* of Or. 153.

33.

Or. 4508.—Foll. 355; 13 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$; 35 lines, 5 $\frac{1}{8}$ in. long; written in minute and close Neskhī in Isfahan, A.H. 1272 (A.D. 1855).

[SIDNEY CHURCHILL.]

A volume of an extensive work on general history, without title or author's name.

Beg. باب دویم ذکر ملوک عجم و سلطنت کیامرت
پوشیده نهاد که موبدان عجم را کمان ان است که
مدتی مدید و عهدی بعید عالم از فرمان فرمای خالی بود

On the fly-leaf is a Persian note in a cursive and ill-shaped character, in which the writer, Muḥammad Vali, states that the present MS. of *Majma' ut-Tavāriḳh* was transcribed for him from a copy belonging to his late son, Naṣr-ullah Mirzā Vāni, in Isfahan, under the care of his other son, 'Abbās Ḳuli Mirzā, and that he received it from Isfahan on the first of Ṣafar, A.H. 1272. He adds that the history had been written under Shāh 'Abbās I., A.H. 1028. In the body of the MS., fol. 255*b*, A.H. 1026 is incidentally referred to as the present year. The above dates rendered it probable that we had here a portion of the vast historical compilation of Ḥaidar B. 'Alī Ḥusaini Rāzi, which was completed A.H. 1028, and a comparison of the contents has fully confirmed that conjecture.

The hitherto only known copy of Rāzi's work consists of two volumes in the Berlin Library, described by Pertsch, nos. 418-19.

A detailed account of it, with extracts, written by Dr. Gosche for Sir H. Elliot, is preserved among the latter's MSS., now in the Museum, and has been noticed in the Persian Catalogue, p. 887*b*.

In his *Historia Ghaznevidarum*, Fr. Wilken gives a Latin version of Haidar's preface, pp. xii.—xvi., and in the notes, pp. 139, 153, &c., several extracts from his history. Those passages are found verbatim in our MS., foll. 56*a*, 56*b*, &c.

The work is mentioned in Elliot's *History of India*, vol. ii., p. 431, and vol. vi., p. 574.

The *History of Haidar Rāzi* does not contain any original matter, but it is a comprehensive and useful compilation of standard historical works. It consists of five Bābs, subdivided into Fuṣūl, a full table of which has been transcribed from the preface by Dr. Gosche, pp. 33—38. The author gave no title to the work. The title *Zubdeh i Tavārikh* rests only on an endorsement of the Berlin MS.

The first half of the present MS., foll. 2—209, contains the main part of Bāb II., namely, Fuṣūl 1—28 of Gosche's table, or nos. 1—26 of Pertsch's Catalogue. The chapters are not numbered. The following table shows the main headings as they appear in the MS., omitting the word *ذکر*, with which they invariably begin.

Fol. 6 <i>b</i> .	سلطنت کیان و حکومت کيقباد
Fol. 11 <i>a</i> .	اسکندر ذو القرنين
Fol. 12 <i>b</i> .	ملوک طوايف و حکومت اشکانيان
Fol. 13 <i>a</i> .	بداية ظهور ساسانيان
Fol. 22 <i>a</i> .	ملوک ولايت طبرستان
Fol. 23 <i>b</i> .	حکومت حسام الدوله و اولادش در مازندران
<i>Ib.</i>	خروج سيد قوام الدين و رسيدن او بسلطنت

Fol. 24 <i>b</i> .	حکام کيلان
Fol. 25 <i>a</i> .	بعضی ملوک مازندران حسام الدوله
Fol. 25 <i>b</i> .	مرداونج بن زياد ديلمی و اولادش و اتباعش
Fol. 27 <i>b</i> .	سلطنة اولاد بويه ديلمی
Fol. 52 <i>b</i> .	سلطنة طاهريان در خراسان
Fol. 53 <i>a</i> .	حکومت آل ليث صفار
Fol. 56 <i>a</i> .	حکومت سبکتکين و اولادش
Fol. 76 <i>a</i> .	حکومت آل سلجوق
Fol. 158 <i>b</i> .	خروج حسن صباح و حکومت او در الموت
Fol. 171 <i>b</i> .	بعضی از حکام خوارزم
Fol. 193 <i>b</i> .	حکومت امير مويده الدين و اولادش در خراسان
Fol. 197 <i>b</i> .	حکومت ملوک غور
Fol. 209 <i>b</i> .	جمعی از غوريان که در بلخ و طخارستان حکومت کرده اند

The MS. breaks off, seven lines after the last heading, with the rubric: حکومت هلاکو خان و اولادش در ايران

The latter half of the MS., foll. 210—355, contains the last portion of Bāb I., namely, Fuṣūl 18—37 of Gosche, nos. 15—34 of Pertsch. It begins abruptly in the middle of the history of al-Muwaḥḥidīn, with an account of the revolt of the Ghumārah tribe after the death of 'Abd al-Mūmin, and of its suppression, A.H. 561. The succeeding headings are as follows:

Fol. 212 <i>a</i> .	حکومت طولونيه در مصر
Fol. 213 <i>a</i> .	سلطنت اخشيده و اولادش
<i>Ib.</i>	آل حمدان

- Fol. 216*b*. حکومت تاج الدوله تتش بن اب
ارسلان سلجوقی در شام
- Fol. 224*a*. حکومت ظهیرالدین طغتكین و اولادش
- Fol. 231*b*. حکومت دانشمندیه
- Ib*. حکام ارتقیه
- Fol. 236*b*. خلافت اسمعیلیه در مغرب و مصر
- Fol. 255*a*. شرفای مکه معظمه
- Fol. 255*b*. حکام بطیحیه
- Fol. 256*a*. حکام بنی کلاب که ایشانرا آل مرداش
کوبند
- Fol. 257*a*. حکومت بنی عقیل در موصل و غیره
- Fol. 259*b*. حکام بنی اسد که ایشانرا بعضی مزید
نیز کوبند
- Fol. 262*b*. مشعشی اول ایشان سید محمد بن
سید فلاحت
- Ib*. حکومت امیر عماد الدین زنگی و اولادش
- Fol. 281*a*. استیلای اسد الدین شیرکوه بر مصر
و بعد از او رسیدن حکومت آن دیار بآل ایوب
- Fol. 318*a*. چراکسه الملک المعز عز الدین ایبک

The history of the Circassians, or Mamluk, sultans of Egypt is brought down to the Turkish conquest, and concludes Bāb I.

34.

Or. 4132.—Foll. 290 ; 11 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; 17 lines, 4 $\frac{1}{2}$ in. long ; written in fair Nestalik ; dated Muḥarram, A.H. 1247 (A.D. 1831).

[SIDNEY CHURCHILL.]

خلد برین

A work on general history. The present volume is the last and most valuable portion

of what must have been a very voluminous compilation. It consists of two parts respectively designated as the sixth and seventh *Hadīkah* of the eighth *Rauzah*. They contain a full and contemporary record, drawn up in the pompous style of a court chronicle, of the reigns of Shāh Ṣafī and Shāh ‘Abbās II. The history of the latter is brought down to A.H. 1071, apparently the year in which the work was finished.

The author does not give his name ; but it appears from several passages that he was a brother of the well-known historian of Shāh ‘Abbās II., Mirza Muḥammad Ṭāhir Vaḥīd (see the Persian Catalogue, p. 189). Under A.H. 1056, for instance, fol. 182*a*, he records the appointment of the latter, whom he calls his “excellent brother” (کرامی برادر), to the office of *Majlis-navīs*, and adds that, owing to his protection, he (the author) obtained the post of writer of the royal letters, خدمت تحریر ارقام. In the next following lines it is stated that Mirza Ṭāhir was subsequently raised to the *Vazirate*, and that at the time of writing, viz. A.H. 1103, he was still holding that office. This, however, must have been inserted after the author’s time ; for, in another place, fol. 191*b*, the latter states that in A.H. 1058, when he accompanied Shāh ‘Abbās in the campaign which resulted in the taking of Kandahar, he was already upwards of seventy years of age.

The sixth *Hadīkah* begins as follows :

غرض از چهره پردازی عرایس این اخبار آنکه چون
شاهد جلالت از پرده تقدیر پروردگار جلیل رخ نمود

It commences with an account of the accession of Shāh Ṣafī, which took place in Isfahan on the 4th of *Jumāda II.*, A.H. 1038. The events of his reign are recorded year by year, on the same plan as in the ‘*Ālam-ārāi* ‘Abbāsi, that is to say, according to the Turkish cycle of twelve solar years. Each

year begins with the Naurūz, or festival of the vernal equinox, and the corresponding day of the Hijrah year is given in the preamble. In the following table of the years included in this Ḥadīkah, the figures in parenthesis refer to the corresponding folios in the next following MS., Or. 3481.

Fol. 4*b*. Yilan-yil, beginning 25 Rajab, 1038 (fol. 4*a*).

Fol. 26*b*. Yunt-yil, 6 Sha‘bān, 1040 [read 1039] (fol. 23*a*).

Fol. 41*b*. K̄ui-yil, 17 Sha‘bān, 1041 [1040] (fol. 36*a*).

Fol. 50*b*. Bichin-yil, 20 [27] Sha‘bān, 1042 [1041] (fol. 44*a*).

Fol. 69*a*. Takhaḡu-yil, 9 Ramazān, 1043 [1042] (fol. 60*a*).

Fol. 82*a*. It-yil, 21 Ramazān, 1044 [1043] (fol. 71*b*).

Fol. 91*b*. Tunguz-yil, 2 Shavvāl, 1044 (fol. 80*b*).

Fol. 103*a*. Sichḡan-yil, 12 Shavvāl, 1045 (fol. 89*b*).

Fol. 109*a*. Ud-yil, 23 Shavvāl, 1046 (fol. 94*a*).

Fol. 113*b*. Pars-yil, 5 Zulḡa‘dah, 1047 (fol. 98*a*).

Fol. 124*b*. Tushḡan-yil, 14 Zulḡa‘dah, 1048 (fol. 107*a*).

Fol. 129*b*. Lui-yil, 27 Zulḡa‘dah, 1049 (fol. 111*a*).

Fol. 132*b*. Yilan-yil, 8 Zulḡihjāh, 1050 (fol. 114*a*).

Fol. 136*a*. Yunt-yil, 28 Zulḡihjāh, 1051 (fol. 117*a*).

Besides the headings denoting the above years, there are also rubrics for the principal events recorded.

The narrative concludes, fol. 137*a*, with the death of Shah Ṣafi on Monday, 12 Ṣafar, A.H. 1052.

Ten additional chapters, termed Manḡar, contain biographical notices of the prominent men of the reign, classed under the following heads: 1. K̄urji-bashis, fol. 137*b*; 2. Vazirs, fol. 138*b*; 3. Ṣudūr or Shaikh ul-Islām, fol. 141*a*; 4. Ishik-aḡasi-bāshis, fol. 141*b*; 5. Other officials, including physicians and astrologers, fol. 142*b*; 6. Artisans, fol. 146*b*; 7. Secretaries and accountants, fol. 149*a*; 8. Emirs and Khans, fol. 150*a*; 9. Vazirs of provinces, fol. 155*a*; 10. Holy Sayyids and ‘Ulamā, fol. 156*a*.

The seventh Ḥadīkah begins, fol. 158*b*, as follows: از حدایق پر کل وشقایق روضه هشتم از روضات جنات خلد برین درطراحی گلزار همیشه بهار زمان دولت پایدار خاتان والانتبار

It commences with a record of the accession of Shāh ‘Abbās II., on the eve of Friday, 16 Ṣafar, A.H. 1052, and of the events of the first year of his reign. The subsequent years are as follows:

Fol. 171*a*. K̄ui-yil, 9 Muḡarram, 1053 (fol. 147*a*).

Fol. 174*b*. Bichin-yil, 20 Muḡarram, 1054 (fol. 150*a*).

Fol. 177*a*. Takhaḡu-yil, 1 Ṣafar, 1055 (fol. 152*a*).

Fol. 181*b*. It-yil, 11 Ṣafar, 1056 (fol. 156*a*).

Fol. 189*a*. Tunguz-yil, 24 Ṣafar, 1057 (fol. 162*a*).

Fol. 190*a*. Sichḡan-yil, 25 Ṣafar, 1058 (fol. 163*a*).

Fol. 206*b*. Ud-yil, 6 Rabi‘ I., 1059 (fol. 176*b*).

Fol. 211*b*. Pars-yil, 18 Rabi‘ I., 1060 (fol. 180*b*).

Fol. 215*a*. Tushḡan-yil, 28 Rabi‘ I., 1061 (fol. 184*a*). (Lui-yil is not entered.)

Fol. 217*a*. Yilan-yil, 20 Rabi‘ II., 1063 (fol. 185*b*).

Fol. 221*a*. Yunt-yil, 1 Jumāda I., 1064 (fol. 189*a*).

Fol. 233*b*. K̄ui-yil, 12 Jumāda I., 1065 (fol. 199*b*).

Fol. 241*a*. Bichin-yil, 23 Jumāda I., 1066 (fol. 206*b*).

Fol. 254*b*. Takhaḡu-yil, 4 Jumāda II., 1067 (fol. 217*a*).

Fol. 263*a*. It-yil, 15 Jumāda II., 1068 (fol. 224*a*).

Fol. 269*b*. Tunguz-yil, 27 Jumada II., 1069 (fol. 229*b*).

Fol. 283*a*. Sichḡan-yil, 8 Rajab, 1070 (fol. 240*b*).

Fol. 289*a*. Ud-yil, 18 Rajab, 1071 (fol. 245*a*).

The last incidents recorded are a complaint made to the Shah by the Hindu merchants of Ispahan of exactions committed by the governor of Bender Abbasi, and the sending by the Shah of stores of corn to relieve a famine raging in the capital.

The history of the reigns of Ṣafi and ‘Abbās II. in the Favā‘id Ṣafaviyyah (Persian Catalogue, p. 133) is avowedly abridged from the present work, and is brought down to the same year.

Copyist: نصرالله بن مرتضى قلى

35.

Or. 3481.—Foll. 246; 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 19 lines, 4 $\frac{1}{2}$ in. long; written in small and close Neskhi; dated Shavvāl, A.H. 1278 (A.D. 1862). [SIDNEY CHURCHILL.]

Another copy of the same portion of the Khuld i Barīn. The contents are identical with those of the preceding MS.

Copyist: محمد حسن ابن صفر علی اکرمانشهانی

36.

Or. 3498.—Foll. 254; 13 in. by 8; about 25 lines, 4 $\frac{1}{2}$ in. long; written in small, cursive, and not easily readable Shikesteh, partly in two columns, and in the tabellated form called Siyāk; apparently about the middle of the 18th century.

[SIDNEY CHURCHILL.]

زبدة التواريخ

A work on general history, by Muḡammad Muḡsin, Mustaufi of Nādir Shāh, محمد محسن مستوفی سرکار فیض آثار

Beg. زبدة التواريخ انساب و احوال انبيا و اوصيا و پادشاهان و سلاطين زمان از حضرت خيربشر آدم عليه السلام الى يومنا هذا آنکه بعد از حمد و سپاس بيقياس خداوندی که ضبط قبض و بسط جزو وکل دنترخانه ايجاد عالم علوی و سفلی الی

In the preface, which contains a pompous panegyric on Nādir Shāh, and on his son Rīza Ḳulī Mirza, the author states that the work was compiled by order of the former for the use of the latter. It was written, as incidentally mentioned, fol. 215*b*, A.H. 1154 (*i.e.* two years before that unfortunate prince was blinded by his father).

The contents are as follows: Adam and the Prophets, fol. 8. Muḡammad, fol. 30. Khulafā i Rāshidīn, fol. 33. Ḥasan and the Imams, fol. 81. Ancient kings of Persia, fol. 100. Bani Umayyah, fol. 110. Dynasties contemporary with the Abbasides, from the Ṭāhiris to the Ḳarakhiṭāi's of Kirman, fol. 112. The Abbasides, fol. 125. The Moghols, fol. 129. Five subsequent dynasties, viz. Chaupānis, Īlkānis, Abu Ishāḡ Inju and Muḡaffaris, Kurts, and Sarbadārs, fol. 134. Timūr and his descendants in Iran and India, fol. 140. Ḳara Ḳuyunlus and Aḡ-Ḳuyunlus, fol. 140. Ṣafavis, fol. 151.

(The latter portion of this last chapter is of special importance, as being a contemporary record of the decline of the Safavi dynasty and of the rise of Nādir Shāh down to the time of his assumption of the regal title. It includes the following reigns : Sultān Ḥusain, fol. 175 ; Ṭahmāsp II., fol. 182, and the puppet-king ‘Abbās III., fol. 188.) The Afghans Mīr Vais, Maḥmūd and Ashraf, fol. 196. Christian kings, foll. 196—205 and 208. Seljūks of Rūm, fol. 206. Ancient kings of India, foll. 207, 209—211, 215-216. Kings of Israel, fol. 212.

The contents of the latter part of the volume are very miscellaneous. They relate to the seven climes, fol. 217 ; to the Pharaohs and the ‘Adites, fol. 218 ; to Lokman, fol. 222 ; Barṣiṣā, fol. 224 ; Hārūt and Mārūt, fol. 225 ; and to the wonders and curiosities of the world, fol. 250. They include a version of the story of Yūdāṣaf and Bilauhar, *قصه یوداسف و بلوهر*, foll. 226—249, extracted from the Kamāl ud-Dīn of Ibn Bābavaih (see Or. 3529).

The MS. is probably due to the pen of the Mustaufi himself, or of one of his secretaries. The headings are written throughout like entries in an account-book, in an almost illegible hand, and a perusal of the text requires a fair practice in Shikesteh.

37.

Or. 3288 ; 11½ in. by 7¾ ; 15 lines, 4¾ in. long ; written in fair Nestalik, with two ‘Unvāns and gold-ruled margins, apparently in the 18th century.

تاریخ محمد شاہی نادر زمانی

A work on general history, with special reference to India, by Khushhālchand, son of Jīvanrām Kāyath, secretary to the Divan of the Province of Delhi.

Beg. بهترین بیان و خوشترین ذکر انسان حمد حمید بیست قادر ذو الجلال بیهمال

For the division and contents of the work see the Persian Catalogue, pp. 128, 894, and Elliot’s History of India, vol. viii., p. 70.

The present volume begins with a preface relating to the decline of the empire, its causes and remedies, and concluding with a notice of the author’s father, fol. 6*b*. It contains, besides, two detached portions of the work, namely, the first Kaiḥfiyyat of Maḳālah I., and the latter portion of the first Maḳla‘ of Maḳālah II.

The contents of Kaiḥfiyyat I. are as follows : Prophets from Adam to Muḥammad, fol. 13*b*. Ancient kings of Persia, fol. 46*a*. Descendants of Japhet down to ‘Umar Shaikh, father of Bābar, fol. 76*b*. Early Khalifs, fol. 120*a*. Umayyades, fol. 126*b*. Abbasides and contemporary dynasties, fol. 12*a*. Safavis, fol. 147*b*. Descendants of Ham in India, fol. 155*a*.

The Maḳla‘ begins with a new ‘Unvān, fol. 159*b*, as follows : در زمان سعادت ان پادشاه دریا نوال بتاریخ بیست و ششم دی ماه الهی سنه سی و هفتم از جلوس. It comprises the following chapters : Reign of Shāhjahān. Reign of ‘Ālamgīr, fol. 260*b*. His death, his sons, his officials, and contemporary kings, fol. 344*a*. Contemporary Shaikhs, fol. 351*a*. ‘Ulamā, who flourished from the time of Akbar to the reign of ‘Ālamgīr, fol. 353*b*. Calligraphers, fol. 358*b*. History of the period extending from the death of ‘Ālamgīr to the defeat of A‘zam Shāh, fol. 364*b*. Reign of Shāh ‘Ālam, fol. 374*a*. Contest of his sons, fol. 384*a*. Reign of Jahāndār Shāh, fol. 387*a*. Reign of Farrukhsiyar, fol. 396*a*. Reign of Rafī‘ ud-Daulah, fol. 416*a*. Reign of Muḥammad Shāh, foll. 418*a*—426*b*.

This last chapter, which has been supplied by another hand, does not appear to belong

to the original work. It contains a very brief account of the reign of Muḥammad Shāh down to his death on the 27th of Rabī' II., A.H. 1161.

The contents of foll. 159—341 agree substantially, in spite of many variations, with those of Add. 24,027, foll. 418—601, and the contents of foll. 364—417 correspond with Or. 1654, foll. 7—139. A few extracts from the present work have been given, but under the title of Ta'rikh Bahādur Shāhi, and without author's name, in Elliot's History of India, vol. vii., pp. 565—67.

A MS. described by Pertsch, Berlin Catalogue, no. 495, contains the latter part of Maṭla' I., and the whole of Maṭla' II. of Maḳālah II.

38.

Or. 3400.—Foll. 154; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 14 lines, $2\frac{1}{4}$ in. long; written in neat minute Nestalik; apparently in the 19th century. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

لب اللباب

A manual of Muslim history, by Ḥājī Muḥammad Ḳulī Ḳājār.

It begins with a versified prologue, the first line of which is:

بمقام انکه در تاریخ و تالیف
کسی را نیست بر وی حد توصیف

The author describes himself as a native of Ganjah, there designated as the greatest of the cities of Turkestan, اعظم بلاد ترکستان, and as descended from a family which for several generations had given soldiers to that land. Although his military duties left him little leisure for study, he had brought together some historical works, and was induced to compile from them an easy and comprehen-

sive abridgment, by means of which any reader could without difficulty ascertain the date and length of the reign of any king, from the origin of Islamism to the time of composition. As a matter of fact the history stops somewhat short of the date of composition, which is expressly stated, fol. 96*b*, to be A.H. 1097.

The work is divided into twenty-three Faṣls as follows: I. The fourteen Ma'şūms, *i.e.* Muḥammad, 'Alī and the Imams, fol. 4*a*. II. The three accursed usurpers of the Khilāfat (*i.e.* Abu Bakr, 'Omar and 'Osman), fol. 14*b*. III. Banu Umayyah, fol. 16*b*. IV. Banu 'Abbās, fol. 21*a*. V. Banu Laiş Şaffār, fol. 34*a*. VI. Sāmānis, fol. 35*b*. VII. Ṭāhiris, fol. 38*a*. VIII. Ghaznavis, fol. 39*b*. IX. Ghūris, fol. 42*b*. X. Āl i Buvaih, fol. 43*b*. XI. Saljūkis, fol. 48*a*. XII. Khwārazmshāhis, fol. 55*b*. XIII. Atābeks, fol. 58*b*. XIV. Isma'īlis, fol. 61*a*. XV. Ḳarākhitā'is of Kirman, fol. 65*a*. XVI. Chingīzkhān and his descendants, fol. 66*b*. XVII. Sarbadārs, fol. 72*b*. XVIII. Ṭimūr and his descendants, fol. 75*a*. XIX. Ḳara Ḳuyunlus and Aḳ Ḳuyunlus, fol. 84*a*. XX. Sultans of Rūm, down to Muḥammad IV., fol. 90*b*. XXI. Uzbaks from Shāhī Beg to the death of 'Abd ul-Laṭīf Khān (two leaves added for the continuation of this chapter have been left blank), fol. 94*b*. XXII. Safavis from Shāh Ismā'īl to the death of Shāh 'Abbās I., A.H. 1038, fol. 96*b* (there are five blank pages at the end). XXIII. Persian poets, fol. 130*a*.

This last Faṣl contains notices of 220 poets, divided into three Bābs, viz. 1. Sixty ancient poets from Rūdāgī to A.H. 900, in chronological order (the last is Valī Ḳalandar, a poet of the time of Sultan Bāisunḳar). 2. Thirty poets of the time of Sulṭān Ḥusain, beginning with Sulṭān Ḥusain himself, and ending with 'Abd ul-Jalīl Vā'iz, fol. 139*a*. 3. One hundred and thirty modern poets,

fol. 144a. First come six princes from Shāh Ismā'il to Shāh 'Abbās II. The remaining poets are given in alphabetical order. The notices are short and mostly confined to a verse or two; a few only have dates.

Copyist: سید حسین ہندی معروف میر مغل

39.

Or. 3202.—Foll. 293; 12 in. by 8; 25 lines, 5 in. long; written in small and neat Nestalik; dated Dār us-Salṭanah (Tehran), A.H. 1220 (A.D. 1805). [KREMER, no. 56.]

زینة التواریخ

The first volume of *Zīnat ut-Tavārikh*, a general history compiled by order of Fath 'Ali Shāh, by Mirza Muḥammad Raḏī Tabrīzī.

Beg. بهار رخسار شاهدان بیان نو و کهن حکایت
ستایش دارنده آسمان و زمین

The author, poetically called *Bandah*, was son of Muḥammad Shafī' Tabrīzī, Vazīr of Āzarbāijān. He held the office of Munshi ul-Mamālik, and was one of the favourites of Fath 'Ali Shāh. He was assisted in the compilation of the *Zīnat ut-Tavārikh* by Mirza Ibrāhīm Ishtihārdī. He died in Teheran A.H. 1223. See *Nigāristān i Dārā*, fol. 83, *Anjuman i Khākān*, fol. 40b, and *Majma' ul-Fuṣahā*, vol. ii., p. 80.

The present volume contains the first half of the work, namely the Preface, the Introduction (*Āghāz*), and the first of the two *Pirāyahs* into which the work is divided. Its contents are identical with those of Add. 23,514, described in the *Persian Catalogue*, p. 135.

This copy is due to the pen of Amān-ullah, with the *takhalluṣ* Nazīr, a poet of some note, who died A.H. 1226. See *Majma' ul-Fuṣahā*, vol. ii., p. 527.

40.

Or. 3333.—Foll. 176; 8½ in. by 4½; about 15 lines, 2½ in. long in a page; written in *Shikesteh*; dated 1st Rajab, A.H. 1260 (A.D. 1844). [H. A. STERN.]

A compendium of general and Persian history from the earliest times to A.H. 1220, drawn up for the most part in tabular form, with the heading: خلاصة تاریخ بادشاهان عجم و غیره کہ در ملک ایران سلطنت کرده اند از ابتدای سلطنت کیومرث الی انتهای دولت فتحعلی شاه قاجار انار الله برهانہ

There is no preface or author's name. After a tabulated index of contents occupying six pages, the text begins, fol. 5a, as follows: کیومرث بن قیذان بن انوش بن شیث بن ادم نخستین عدالت جهان و اولین ملوک پیشدادیان است قبل از فرزندان ادم علم کسی بر مسند سلطنت متمکن نشد

The date of composition is given, fol. 169a, as A.H. 1250; but the history of the reign of Fath 'Ali Shāh is not brought further down than *Ud yil*=A.H. 1220. The main divisions are as follows: Ancient kings of Persia from *Kayūmarṣ* to *Yezdegird*, fol. 5. Kings of the Arabs, fol. 29a. Muḥammad, the first Khalifs and Imams, the Ummayyades and Abbasides, fol. 39a. Dynasties contemporary with the Abbasides, fol. 69a. Moghols, fol. 92a. *Mulūk ut-Tavā'if*, fol. 98a. Timūr and his successors in *Īrān*, fol. 108a. *Ḳara Ḳuyunlus* and *Aḳ Ḳuyunlus*, fol. 114a. Uzbeks, fol. 119a. *Ṣafavis*, fol. 120a. Afghans, fol. 131a. *Ṣafavi pretenders*, fol. 134a. Russian invaders, fol. 136a. *Afshārs*, fol. 137a. *Zends*, fol. 150a. *Ḳājārs*, fol. 157a.

The last events recorded are the death of Ibrāhīm Khalīl Khān and the expedition of Ḥusain Khān *Ḳājār* and Ismā'il Khān *Dāmāghāni* against Muṣṭafa Khān *Shirvāni* in

Ḳarābāgh, A.H. 1220 (or A.H. 1221, according to the Ma'āšir i Sulṭāniyyah, Brydges' translation, pp. 267 and 287).

41.

Or. 2837.—Foll. 204; $12\frac{1}{4}$ in. by $7\frac{3}{4}$; 19 lines, $4\frac{1}{4}$ in. long; written in fair Neskhi, apparently about A.H. 1260 (A.D. 1844).

تخبة الاخبار

A compendium of general history, with special reference to Persia, from the earliest time to the date of composition, viz. A.H. 1257, by 'Abd ul-Vahhāb B. 'Ali Ashraf B. 'Ali B. Ismā'il B. Muḥ. Mahdi Shīrāzi.

Beg. الحمد لله الذى هو الخالق الوهاب وبعباده غفار
تواب . . . فبعد چنين كويد جان نثار اصحاب شربعت
و خاکسار ارباب طريقت ابن على اشرف بن على بن
اسماعيل بن محمد مهدي عبد الوهاب شيرازى

The work is divided into a Muḳaddimah, six 'Unvāns, and a Khātimah, as follows:

Muḳaddimah: Creation and Adam, fol. 10*a*. 'Unvān I. Prophets, fol. 13*b*. II. Pre-Islamic kings, fol. 47*b*. III. Life of Muḥammad, fol. 58*a*. IV. Persian kings in Muḥammad's time, viz. Anushirvān and his successors, fol. 128*b*. V. Lives of Faṭimah and the twelve Imams, Umayyades, and Abbasides, fol. 131*a*. VI. Dynasties contemporary with the Abbasides and posterior to them, down to the accession of Muḥammad Shāh Ḳājār, fol. 142*b*. Khātimah: Reign of Muḥammad Shāh Ḳājār, fol. 199*a*.

The most valuable part of this manual is the latter section, Maḳṣad 2, of 'Unvān VI. It treats of the dynasties which rose in Iran after the Abbasides, under the following ten heads (Ṭā'ifah): I. Moghols, fol. 153*b*. II. Mulūk ut-Ṭavā'if, viz. Chupānis, Ilkānis, Abu Ishāḳ, Muzaffaris, Kurts, and Sarbadārs, fol.

156*b*. III. Gurgānis, fol. 162*b*. IV. Turcomans and Uzbeks, fol. 166*b*. V. Safavis, fol. 169*a*. VI. Afghans, fol. 173*a*. VII. Various pretenders who rose after the downfall of the Safavis, fol. 174*b*. VIII. Afshārs, fol. 176*a*. IX. Zands, fol. 183*b*. X. Ḳājārs, fol. 188*a*.

The Khātimah contains a brief account of the reign of Muḥammad Shāh. The last event recorded is the rising of Aḳa Khan in Kirman, which took place A.H. 1257.

A full table of contents occupies foll. 1—8. At the beginning is a marginal note, dated Rajab, A.H. 1260, in which the author describes the MS. as his autograph draft.

42.

Or. 3378.—Foll. 118; $13\frac{3}{4}$ in. by $8\frac{1}{2}$; 14 lines, 5 in. long; written in fine large Nestalik, in in the latter half of the 19th century.

[SIDNEY CHURCHILL.]

نژاد نامه پادشاهان ایرانی نژاد

A history of those dynasties who traced their origin to the ancient kings of Persia, by Riḻa Ḳuli Khān, poetically surnamed Hidāyat, who died A.H. 1288.

پاك شاهنشاهی را سپاس و ستایش که در
کیهان کیائیش همتمای و انباز فی و راد خدیوی را نیاز
و نیایش

The work was written at the request of the author's Pārsi friend, Mānakji Līmji Hūshang Hāturiyā, and after the Majma' ul-Fuṣāḥā, which is often referred to. It is divided into a Muḳaddimah, eighteen Ṭabaḳahs, and a Khātimah.

The Muḳaddimah treats of the five old dynasties mentioned in the Dabistān, and of historical documents bearing upon the ancient kings of Persia. The eighteen Ṭabaḳahs relate to the following dynasties: I. Ṣaffāris,

fol. 7*b*. II. Sāmānis, fol. 13*a*. III. Āl i Bāvand, fol. 21*b*. IV. Āl i Buvaih, fol. 25*b*. V. Āl i Kākavaih, fol. 33*a*. VI. Āl i Ziyār, fol. 35*a*. VII. Second Bāvand line, called Gāopārah, fol. 40*a*. VIII. Kings of Nīmruz or Sīstān, fol. 74*b*. IX. Third Bāvand line, fol. 77*a*. X. Āl i Faḏlavaih in Shabānkārah, fol. 79*a*. XI. The Bādūsis of Māzandarān, fol. 82*a*. XII. The Bahmanis of Gujarāt, fol. 83*a*. XIII. Kings of Shīrvān, fol. 84*a*. XIV. Kings of Nūr, fol. 86*a*. XV. Kings of Kajūr, fol. 87*a*. XVI. Kings of Lāristān, fol. 88*a*. XVII. Kings of Hurmuz, fol. 89*a*. XVIII. The Jāms of Sind and Multan, fol. 93*a*.

The Khātimah, foll. 93—118, beginning with a sketch of Muḥammad's life, consists of chronological tables extending from the Hijrah to A.H. 1203, where the MS. breaks off. They are written in two columns, and are made up of brief notices of historical events and obituary notices of poets and saints.

For the life and works of the author, see Churchill, *Journal of the Royal Asiatic Society*, vol. 18, pp. 196—204, vol. 19, p. 163, and Ch. Schefer, *Relation de l'Ambassade au Kharezm*, p. xvi., and *Chrestomathie Persane*, vol. ii., p. 79.

Muhammad and the Imams.

43.

Or. 2969.—Foll. 191; 9½ in. by 6½; 23 lines, 3¾ in. long; written in small, neat, and close Neski, with 'Unvāns and gold-ruled margins; dated 28 Rajab, A.H. 883 (A.D. 1478).

[SIDNEY CHURCHILL.]

A history of Muḥammad and the Khalifs, brought down to the extinction of the Abbaside Khalifs of Baghdad, by Maḥmūd B. Muḥammad al-Īji, called Najīb.

الحمد لله على ما انعم وافضل واعطى واجزل
 اما بعد بدان اعزك الله تعالى في الدارين كه
 بزرگترین نعمتی كه الله تعالى بر بندگان كرده است
 آنست كه انبیا و رسل را در میان ایشان مبعوث كردانید

The author, who was a Sunni, lived apparently about the middle of the ninth century of the Hijrah. One of his latest authorities, quoted fol. 6*a*, is Shaikh ul-Islām 'Imād ud-Dīn B. Kathīr ad-Dimashqī (d. A.H. 774), of whom he speaks as dead. He gives his own name in the following Isnād, fol. 13*b*: يقول الفقير الى رحمة ربه الحفيظ المحيبي محمود بن محمد الايجبي المدعو بنجيب اخبرنا جماعة من الائمة الاعلام منهم الشيخ الامام ناصر السنة نور الدين ابو عبد الله محمد بن عبد الله الايجبي الحسيني رضى الله عنه قال اخبرنا الشيخ المسند المعمر ناصر الدين عمر بن الحسن بن مزيد بن اميله المراغي الحلبي الخ

The last-named traditionist, Ibn Umailah al-Marāghī, from whom the author professes to have received traditions through one intermediate link, died A.H. 778. See al-Durar al-Kāminah, vol. ii., fol. 22.

The first Hadith, quoted in glorification of Muḥammad, is to the following effect: Adam, after his fall, implores forgiveness in the name of Muḥammad, a name which, on first opening his eyes, he had seen inscribed on the Throne.

The contents are as follows: Life of Muḥammad, fol. 3*a*. Khilāfat of Abu Bakr, fol. 15*b*; of 'Omar, fol. 29*a*; of 'Oṣmān, fol. 50*b*; of 'Ali, fol. 57*a*. Ḥasan and Mo'āwiyah, fol. 70*a*. Ḥusain and the Ummayyades, whom the author does not call Khalifs, but kings, fol. 72*b*. The 'Abbasides, foll. 116*b*—191*a*.

The work has no specific title. It is endorsed تواريح خلفا الراشدين, and at the beginning there are the words مولود حضرت بيغمبر صلعم

written in ornamental Kufi within an illuminated border. Both titles are inadequate and misleading.

44.

Or. 3641.—Foll. 304; 10½ in. by 6¼; 17 lines, ¾ in. long; written in small Neskhi; dated Monday, 16 Ramazan, A.H. 1260 (A.D. 1844).

[SIDNEY CHURCHILL.]

تذكرة الائمة

Tazkirat ul-A'imma, or Memorial of the Imams, by Muḥammad Bākir B. Muḥammad Taḳi (Majlisi), who died A.H. 1110. See the Persian Catalogue, p. 20.

Beg. الحمد لله الذى جعل الذبيبين لسان صدق فى . . . وبعد الاخرين وصير ائمة المعصومين تذكرة للمتقين . . . وچنين كوید خاك راه شيعيان محمد باقر بن محمد تقى

The author says that the chief scope of the work is to establish the divine mission of the Prophet and the holiness of the Imams by evidences drawn from the sacred books of the Jews, Christians, Hindus, and Greeks, and he gives in his preface a rather fanciful enumeration of those books, from which numerous extracts in Hebrew, Chaldee, Armenian, and other tongues, but transliterated in the Arabic character, are given, with interlineary Persian version, in the body of the volume. The author writes in the most unmitigated Shi'ah spirit, and is lavish of curses upon the predecessors of 'Ali and on the antagonists of the Imams.

The work is divided into a Muḥaddimah, fourteen Bābs, and a Khātimah, as follows: Muḥaddimah: Advent of Muḥammad as foretold in the sacred books, fol. 3a. Bāb I. Life of Muḥammad, fol. 10a; events which followed his death, fol. 53b; exposition of Muslim sects and of the tenets of Jews, Christians, Brahmins, Magians, and philo-

sophers, fol. 67a. Bāb II. Life of Fāṭimah, fol. 98a. III. Life of 'Ali, fol. 104b; events which followed his death, the Ummayyades, fol. 158b, and the Abbasides, fol. 186b. IV. Ḥasan, fol. 199b. V. Ḥusain, fol. 202b; events which followed his death, fol. 210b. VI. Zain ul-'Ābidin, fol. 216b. VII. Bākir, fol. 203a. VIII. Ṣādīq, fol. 225b. IX. Kāzim, fol. 240a. X. Riḏa, fol. 244a. XI. Ja-wād, fol. 247a. XII. 'Ali Naḳi, fol. 249a. XIII. Ḥasan 'Askari, fol. 250a. XIV. Ṣāhib ul-Amr, or Mahdi, and his future advent, fol. 251a. Khātimah: The Imams in general and evidences in support of their legitimacy, fol. 300a.

The sectarian and controversial matter occupies throughout the work more space than the history proper. The Tazkirat ul-A'imma is mentioned among the works of Muḥammad Bākir in the Nujūm us-Samā, p. 366, and in the Kīṣaṣ al-'Ulamā, p. 158; but with the remark that it is not included in the authentic list of Muḥammad Bākir's works drawn up by Muḥammad Ṣāliḥ Māzandarāni.

45.

Or. 2881.—Foll. 265; 11½ in. by 7; 25 lines, 4¼ in. long; written in small Neskhi; dated A.H. 1228 (A.D. 1813).

[SIDNEY CHURCHILL.]

رياض الشهادة فى مصايب السادة

A history of the sufferings and martyrdoms of Muḥammad and of the holy Imams, by al-Ḥāj Muḥammad Ḥasan B. al-Ḥāj Ma'ṣūm al-Ḳazvīnī. See the Persian Catalogue, p. 155b.

Beg. الحمد لله الذى جعل الدنيا جنة لاعدائه . . . و سجننا لاحبائه . . . اما بعد چنين كوید فقير فقير خادم طلبه علوم محمد حسن بن الحاج معصوم القزوينى

The author was a disciple of Aḳā Bākīr Bahbahāni, who died A.H. 1205 (v. Nujūm us-Samā, p. 342). In the introduction he dwells on the trials and persecutions undergone by the prophets from Adam to Muḥammad, and shows that the sufferings of the latter and of his descendants have far surpassed those of his predecessors. Compassion with these sufferings being a great means of gaining favour with God, and of progressing on the path of piety, he was induced to record them fully in the present work, which is divided into thirty Majlis.

The above introduction is preceded by a preface, the beginning of which is lost. It contains a wordy panegyric upon Faṭḥ ‘Ali Shāh and upon his son Ḥusain ‘Ali Mīrẓā,¹ whose just rule had restored Fārs to a state of unexampled prosperity, and to whom the work is dedicated. At the end of the preface is a table of chapters, fully stating the contents of the four Majlis contained in the first volume.

The contents of the first volume are as follows: Majlis I. Life of Muḥammad in four Faṣls, viz., 1. From the creation of his “Light” to his mission, fol. 7*b*; 2. From his mission to his flight, fol. 28*b*; 3. From his flight to his last pilgrimage, fol. 41*b*; 4. His death, fol. 66*b*. Majlis II. Life of Fāṭimah in three Faṣls, viz., 1. Her birth and her merits, fol. 76*b*; 2. Her marriage, fol. 84*b*; 3. From the death of Muḥammad to her death, fol. 89*a*. Majlis III. Life of ‘Ali in five Faṣls, viz., 1. His birth and supernatural gifts, fol. 99*b*; 2. Hadiths in proof of his Imamship, fol. 108*a*; 3. His virtues and merits, fol. 157*b*; 4. His trials after the

death of Muḥammad, fol. 184*a*. 5. His martyrdom, fol. 231*a*. Majlis IV. Life of Ḥasan in four Faṣls, viz., 1. His birth, fol. 246*a*; 2. Proofs of his Imamship and his miracles, fol. 249*a*; 3. His dealings with Mu‘āwiyah, fol. 254*a*; 4. His martyrdom, fol. 260*b*.

Copyist : محمد رضا ابن فخر الدين بهبهانی

46.

Or. 2882.—Foll. 248; 12 in. by 7 $\frac{3}{4}$; 25 lines, 4 $\frac{1}{2}$ in. long; written in Neskhi, with silver-ruled margins; dated Wednesday, 14 Zul-ka‘dah, A.H. 1238 (A.D. 1823).

[SIDNEY CHURCHILL.]

The second volume of the same work, containing eighteen Majlis, the first seventeen of which relate to the lives and martyrdom of Ḥusain, his relatives and companions, and the eighteenth to their avenger, Mukhtār.

The contents are the same as those of Or. 1293, described in the Persian Catalogue, p. 155*b*.

Copyist : ابن ابراهيم اسمعيل الحسيني

47.

Or. 2883.—Foll. 223; 12 in. by 7 $\frac{1}{2}$; 27 and 28 lines, 5 $\frac{1}{4}$ in. long; written in neat Neskhi, early in the 19th century.

[SIDNEY CHURCHILL.]

The third and last volume of the same work, containing the last eight Majlis, numbered here (in continuation of the twenty-two Majlis comprised in the first two volumes) from 23 to 30. They treat of the later Imams as follows: Majlis XXIII. Zain ul-‘Ābidin, fol. 1*b*. XXIV. Muḥammad Bākīr, fol. 16*a*. XXV. Ja‘far Ṣādiq, fol. 36*b*. XXVI. Mūsa Kāẓim, fol. 64*a*. XXVII. ‘Ali

¹ Ḥusain ‘Ali Mīrẓā had been Farmān-Farmā or governor of Fārs from A.H. 1214 to 1250. He failed in the attempt to seize upon the throne, A.H. 1251, and was put to death by Muḥammad Shāh. See the Persian Catalogue, pp. 727*a* and 1155*b*.

Riḡa, fol. 96*b*. XXVIII. Muḡammad Jawād and ‘Ali Naḡi, fol. 127*b*. XXIX. Al-Ḥasan al-‘Askari, fol. 151*b*. XXX. Al-Mahdi and his future advent, fol. 167*a*.

In a colophon apparently transcribed from the original MS., the author states that he finished this third volume on Thursday, the 12th of Sha‘bān, A.H. 1227.

48.

Or. 2994.—Foll. 243; 12 in. by 8; 21 lines, $4\frac{1}{4}$ in. long; written in small and elegant Shikesteh-āmīz; dated Friday, the last day of Rabī‘ II., A.H. 1258 (A.D. 1842).

[SIDNEY CHURCHILL.]

بحر اللآلی

A history of Muḡammad and the Imams, by ‘Ali Akbar Shīrāzi, Ṣadr of the province of Fārs.

الحمد لله رب العالمين والصلوة والسلام على خير خلقه . . . اما بعد چنين كوید اقل عباد و كمترين طلاب على اكبر بن على بن محمد اسمعيل بن محمد مهدي طاب الله ثراهم

The author, Ḥāji ‘Ali Akbar Navvāb, son of Aḡā ‘Ali Naḡīb, was the chief of the ‘Ulamā of Shīrāz and a great favourite with Ḥusain ‘Ali Mirza, Farmān-farmā of Fārs. In his poetical compositions he took the name of Bismil, and his account of contemporary poets entitled *Tazkirah i Dilgushā* (Berlin Catalogue, no. 667) is one of the sources of *Majma‘ ul-Fuṣahā*. The author of the latter work, writing A.H. 1283, says that ‘Ali Akbar had died a few years previously. See vol. ii., p. 82.

The work was commenced, as stated in the preface, on the 28th of Shavvāl, A.H. 1256. It was planned on a large scale, and was to consist of fourteen volumes containing the lives of as many holy personages, viz.

Muḡammad, Fāṭimah, and the twelve Imams, each volume concluding with a sketch of contemporary sovereigns. The only volume extant, perhaps the only one ever written, is the first, namely, the present MS., which contains a very full life of Muḡammad according to Shī‘ah tradition. It was finished at the end of Zulḡijjah, A.H. 1257, and the present copy was made from the original draft by the author’s son, Abu Ṭālib.

It is divided into thirty-seven Bābs of very unequal extent and a Khātimah. The first five Bābs treat of Muḡammad’s birth, fol. 3*a*; his suckling, fol. 8*b*; his marriage with Khadijah, fol. 12*a*; his names and qualities, fol. 13*a*; and his miracles, fol. 14*b*. Bābs 6—15 relate to his mission, to the revelations he received, and to the beginning of his apostolate. The fullest and most important chapters are those which treat of the Hijrah and subsequent events, related year by year as follows: Bāb 16. Muḡammad’s flight to Medina, fol. 34*a*. Bāb 17. Events of the first year of the Hijrah, fol. 41*b*. Bāb 18. Second year, fol. 44*a*. 19. Third year, fol. 62*b*. 20. Fourth year, fol. 79*b*. 21. Fifth year, fol. 92*a*. 22. Sixth year, fol. 114*a*. 23. Seventh year, fol. 132*b*. 24. Eighth year, fol. 150*a*. 25. Ninth year, fol. 176*b*. 26. Tenth year, fol. 190*a*. 27. Eleventh year and Muḡammad’s death, fol. 200*b*.

Bābs 28—37, foll. 217*a*—234, contain miscellaneous notices, the last Bāb relating to Muḡammad’s horses and camels. The Khātimah, foll. 235—243, contains a sketch of the kings of Persia, more especially of those who reigned in Muḡammad’s lifetime. The author frequently inserts pieces of Persian verse of his own composition.

On the first page is a Waḡf, or deed of donation, and a verbose eulogy on the work, written by the author’s son, Abu Ṭālib, A.H. 1261.

HISTORIES OF
SPECIAL DYNASTIES OR REIGNS.*Moghols.*

49.

Or. 2970.—Foll. 284; 9 in. by 5; 25 lines, 3½ in. long; written in small and distinct Nestalik, with ruled margins, A.H. 1067 (A.D. 1656-7). [SIDNEY CHURCHILL.]

تاریخ الوصاف

The first three volumes of Ta'rikh ul-Vaṣṣāf, ending with the first portion of the reign of Ghāzān. The contents have been described in the Persian Catalogue, p. 162. They correspond to pp. 2—391 of the edition lithographed in Bombay, A.H. 1269. The second book begins fol. 96*b*, and the third fol. 179*b*.

Copyist : ابن عبد الله ابو الحسن

For other copies, see Pertsch, Berlin Catalogue, no. 434, and Ethé, Bodleian Catalogue, no. 147.

Muzaffaris.

50.

Or. 2886.—Foll. 187; 9½ in. by 5¾; 21 lines, 3¼ in. long; written in small and neat Neskhi, apparently in the 19th century.

[SIDNEY CHURCHILL.]

مواهب آلهی

A history of the Muzaffari dynasty, by Mu'in i Yazdi. See the Persian Catalogue, p. 168.

Beg. حمد و ثنای که اشعهٔ لمعاتش جهان چون [corrected to] بارقهٔ نور از چهرهٔ حور تابان باشد

The above beginning differs from that of

the previously described copy, Add. 7632, by the omission of five lines after حمد و ثنای که. In other respects the two MSS. are in close agreement. A copy beginning precisely like the present one is described by Ethé, Bodleian Catalogue, no. 286.

Timur.

51.

Or. 4722.—Foll. 145; 8½ in. by 5¼; 13 lines, 2¾ in. long; written in fair Nestalik, with red-ruled margins; dated 9 Sha'ban, A.H. 1161 (A.D. 1748).

[Presented by G. J. NICHOLLS, Esq.]

تزوک تیموری

Tuzūk i Timūri, the pseudo-memoirs of Amīr Timūr, by Abu Ṭālib al-Ḥusaini al-'Arīzi. See the Persian Catalogue, p. 177*b*.

Beg. واقعات السلطان بن السلطان و الخاقان بن الخاقان بادشاه جم جاه خلافت بنه قطب السلاطین عالیجاه امیر تیمور کورکان صاحب قران . . . حمد بلیغ سبحانی را که بمقتضائی آیه کریمه انا جعلنا خلیفة فی الارض النخ

Contents: Abu Ṭālib's preface, fol. 3*b*. The Memoirs, beginning with an introductory chapter treating of Timur's rules of conduct and of the presages of his future greatness (pp. 4—20 of Chas. Stewart's translation), fol. 5*b*. The life proper, beginning with Timur's seventh year, A.H. 733, foll. 31*b*—145*a*. The narrative comes to an abrupt termination in a passage relating to the advance of Amīr Mūsa, with ten thousand horse, against Karshi (Stewart's translation, p. 105). This is followed by a detached fragment occupying a page and a half and relating to the mission of Amīr Jāku to Malik Ḥusain (*ib.*, p. 107).

At the beginning and end of the MS. there are several impressions of a large seal bearing the following inscription : بخشى الممالك صمصام الدوله احتشامخان خاندوران امير الامرا بهادر منصور جنك فدوى عالمكبير پادشاه غازى, with the date 1167. This was a son of the celebrated Khāndaurān who fell in the battle of Karnāl. He received his father's title from Aḥmad Shāh, and was appointed Amīr ul-Umarā by 'Ālamgīr II., in whose reign he died. See Ma'āshir ul-Umarā, Add. 6565, fol. 223.

Safavis.

52.

Or. 3248.—Foll. 307 ; 10 in. by $6\frac{1}{2}$; 16 lines, $4\frac{3}{4}$ in. long ; written in elegant Nestalik, with double-page 'Unvan, gold-ruled margins, and twenty-one whole-page miniatures in fair Persian style, apparently in the 16th century. [SIDNEY CHURCHILL.]

A history of Shāh Ismā'il from his rise to his death, without title or author's name.

Beg. جهان آرایى پادشاهان عالم مدار و فرمان روایى خسروان كردون اقتدار از مالك الملكيست اما بعد دانشران احوال سلاطین نامدار و راقمان آثار خواقین ذوی الاقتدار صفحات اوراق را که از ارقام شرح انساب خسروان کامیاب تزیین داده اند الخ

The work was written under Shāh Tah-māsp, and probably shortly after his accession, to which the author refers in his conclusion as a recent event. But it must have received subsequent additions, for in the body of the volume there is a mention of A.H. 947. This occurs under A.H. 923, fol. 277*a*, where the author, having spoken of Muḥammad Zamān Mirza, gives a short sketch of that prince's subsequent career in India, stating that, during the retreat of the

emperor Humāyūn from Bengal in A.H. 947, the Mirza was drowned in the Ganges.

The history of Shah Ismā'il bears a striking likeness to the corresponding portion of Habīb us-Siyar, from which it was evidently copied with some verbal alteration and without any acknowledgment. Matter and arrangement are the same ; the headings of chapters and the inserted verses are all but identical. On the other hand, there are here and there in the present work additional details, which point to independent sources of information. The relation between the two works will be fully discussed by Mr. E. D. Ross, who is preparing an edition of our text.

The work begins with a genealogy of Shāh Ismā'il, carried up to the seventh Imam, and with a rather legendary account of the Shah's forefathers, partly taken from the Ṣafvat us-Ṣafā, in the following order : Firūz Shāh, fol. 2*b* ; 'Ivaz ul-Khavāsh and his son Sayyid Muḥ. Hāfiz, fol. 3*b* ; Ṣalāḥ ud-Dīn Rashīd, fol. 4*b* ; Kuṭb ud-Dīn, *ib.* ; Sayyid Ṣalīḥ, fol. 5*a* ; Sayyid Jibrīl, fol. 5*b* ; Ṣafi ud-Dīn Iṣḥāq, fol. 6*b* ; Ṣadr ud-Dīn Mūsa, fol. 11*b* ; Sulṭān 'Alī Siyāhpūsh, *ib.* ; Shaikh Ibrāhīm, fol. 16*b* ; Sulṭān Junaid, fol. 17*a* ; Sulṭān Haidar, fol. 20*b*. With this last, the father of Shāh Ismā'il, the history proper begins under the following headings : Rise of Sulṭān 'Alī, Ismā'il's elder brother, after the death of Sulṭān Haidar, fol. 23*b*. Escape of Sulṭān 'Alī and his brothers from Iṣṭakhar, fol. 25*b*. Death of Sulṭān 'Alī, fol. 27*b*. Ismā'il's flight to Gīlān, fol. 29*a*. His stay in Lāhijān, fol. 32*a*. Death of Rustam Turcoman and accession of Aḥmad Beg, fol. 37*b*. Ismā'il proceeds to Ardabīl, fol. 41*b*. His march into Shīrvān, fol. 53*b*. His victory over Farrukh Yasār Shīrvānshāh, fol. 57*a*. Taking of Bādkūyah, fol. 61*a*. The Shah's march to Gulistān and into Āzarbaijān, fol. 64*a*. Contest with Amīr Alvand, fol. 66*a*.

Events of A.H. 907, fol. 68*a*. Ismā'īl's entry into Tabriz and his accession, fol. 72*a*.

The further events of the reign are told year by year as follows: A.H. 908, fol. 79*a*; 909, fol. 91*b*; 910, fol. 106*a*; 911, fol. 114*a*; 912, fol. 120*a*; 913, fol. 122*a*; 914, fol. 134*a*; 915, fol. 151*b*; 916, fol. 177*a*; 917, fol. 197*b*; 918, fol. 208*a*; 919, fol. 218*a*; 920, fol. 243*b*; 921, fol. 256*a*; 922, fol. 262*a*; 923, fol. 273*a*; 924, fol. 277*b*; 925, fol. 279*b*; 926, fol. 282*a*; 927, fol. 286*b*; 928, fol. 297*b*; 929, fol. 300*a*; 930, fol. 302*b*. Accession of Shāh Ṭahmāsp, fol. 305*b*.

No title is given to the work in the preface; but in his conclusion the author designates it as follows: این صحیفه شریفه که مقصود از جهانکشائی خاقان صاحب قران بود. Further on he invokes blessings upon the reigning Shāh, whom he describes as a youthful sovereign who had but recently succeeded to the throne: این تازه نهال چمن شهریاری و نوباوه بوستان کشورکشائی

The last line contains the name of Muḥammad 'Alī B. Nūrā, ذره بیمقدار محمد علی بن نورا, but without any word to explain his connection with the MS. He was probably the copyist or the owner.

The Cambridge University Library possesses a copy of the same work, which will be described in the forthcoming catalogue by Mr. E. G. Browne.

53.

Or. 2939.—Foll. 245; 9½ in. by 5½; 15 lines, 3¼ in. long; written in neat Nestalik; dated Wednesday, 21 Rabi' I., A.H. 1042 (A.D. 1632). [SIDNEY CHURCHILL.]

A history of the reigns of Shāh Ismā'īl and of Shāh Ṭahmāsp, brought down to

A.H. 957, by Amīr Maḥmūd B. Amīr Khwādamīr.

The writer was a son of the well-known author of Ḥabīb us-Siyar, to whom he refers as his father in the present work, fol. 112*a*. He appears to have lived in Herat, and he deals especially with the events that occurred in that city and in the province of Khorasan, especially with the fierce and protracted struggle of the Shahs with the Uzbek invaders. His work is written in the same florid style as the Ḥabīb us-Siyar. It is noticed in the Riyāz ush-Shu'arā, fol. 153*a*, and in the Rauzat us-Ṣafaviyyah, Or. 3388, fol. 3*a*, as the main authority for that period.

The preface, which is imperfect at the beginning, is dated A.H. 955. It contains a wordy panegyric on Shāh Ismā'īl and on the reigning sovereign Shāh Ṭahmāsp, and a dedication to Muḥammad Khān, *i.e.* Sharaf ud-Dīn Ughli Teklu, who was then governor of Khorasan.

The first chapter, fol. 7*a*, treats of the merits and eminent qualities of Shāh Ismā'īl, ذکر بعضی از اوصاف پادشاه جمجاه ابوالمظفر نواب کامیاب سپهر رکاب شاه اسمعیل علیه الرحمة حکم با منفعت حکیم دانا : و عادت مقرون بافادت علیم بی همتا انه تقدس عما تصفه الصائفون [الواصفون] تقدسا علیا

This is followed by a chapter on the Shah's genealogy, identical with the corresponding portion of the preceding MS., Or. 3248, fol. 1*b*—2*a*, and beginning: ناشران صحایف اخبار سلاطین و راقمان لطایف آثار ملوک عدالت آئین الخ

Then comes a longer chapter, foll. 9*b*—19*a*, on the merits and supernatural manifestations of the sainted ancestor of the Safavis, Shaikh Ṣafī ud-Dīn of Ardabīl, کفتار در تئیم

بذکر شمه از صفات و خوارق عادات شیخ صفی الدین
الاردیبیلی علیه الرحمة

After short notices of Ṣadr ud-Dīn Mūsa, Shaikh 'Alī Khwājah, Ibrāhīm, Junaid, and Ḥaidar, comes the history of Shāh Ismā'īl, which begins at his birth, fol. 26*b*, and is carried on to his death, fol. 114*a*. The narrative is not divided by years, but by rubrics indicating the chief events recorded. The author observes, fol. 60*b*, that, his main object being the history of Shāh Ṭahmāsp, he confined himself with regard to Ismā'īl, both for brevity's sake and from want of sufficient information, to a record of his conquest of Khorasan and a few other events. That portion of the work is avowedly abridged from the Ḥabīb us-Siyar.

The history of Shāh Ṭahmāsp is told in great detail, especially with regard to Khorasan, and occupies foll. 116*b*—229*b*. It concludes with the siege of Herat by the Uzbeks, A.H. 957. The last incidents recorded are the death of their chief, Shāh Muḥammad Sulṭān, and the raising of the siege on the 29th of Jumāda I. of that year.

Foll. 230—244 contain a chronological table of the principal events of Persian history from the birth of Shāh Ismā'īl, A.H. 892, to the death of Shāh 'Abbās I.

54.

Or. 2776.—Foll. 164; 9 in. by 6; 17 lines, 3½ in. long; written in fair Nestalik; dated 27 Zulḥijjah, A.H. 983 (A.D. 1576).

[COMTE DE GOBINEAU.]

Another copy of the preceding work, wanting the preface and a portion of the introduction. It begins abruptly in the middle of the notice of Shaikh Ṣafi ud-Dīn with a passage corresponding with the third line of fol. 12*b* in the preceding MS.

55.

Or. 4134.—Foll. 193; 10 in. by 6¼; 21 lines, 3¼ in. long; written in small and neat Nestalik; dated Ramazan, A.H. 1024 (A.D. 1615). [SIDNEY CHURCHILL.]

احسن التواريخ

History of the reigns of Shāh Ismā'īl Ṣafavi, of Shāh Ṭahmāsp, and of Shāh Ismā'īl II., by Ḥasan Beg Rūmlū, grandson of Amīr Sulṭān Rūmlū.

حمد و سپاس و شکر بچند و قیاس سلطانی را
سزاست که سوادقات عز و جلالش از سمت حدوث
و امکان متبراست

The author states, fol. 115*b*, that he had followed the train of Shāh Ṭahmāsp from the time of the Dizful campaign (A.H. 948) to the year in which he was writing that part of his history, viz. A.H. 980, and that he had witnessed most of the Shah's battles. In A.H. 985, when Muḥammad Khudābandah was proceeding from Shīrāz to Ḳazvīn to take possession of the vacant throne, the author paid homage to him in Ḳum, and was taken into his service. See fol. 189*a*.

The author follows a strict chronological order from A.H. 900 to the end of A.H. 985, when the work was completed. Under each year he gives first the political and military transactions in Persia and neighbouring countries, then some miscellaneous occurrences, and lastly obituary notices. The following are the principal dates as stated by Ḥasan Beg: Death of Shāh Ismā'īl in the night preceding Monday, 19 Rajab, A.H. 930. Accession of Ṭahmāsp on Monday, 19 Rajab, A.H. 930. Death of Ṭahmāsp in the night before Tuesday, 15 Ṣafar, A.H. 984. Accession of Ismā'īl II. on Wednesday, 27 Jumāda I., A.H. 984. Death of Ismā'īl II. in the night before Sunday, 13 Ramazān,

A.H. 985. Accession of Muḥammad Khudābandah on Thursday, 5 Zulḥijjah, A.H. 985.

The work concludes with the accession of Muḥ. Khudābandah and the record of a victory gained by Ḳarākhān Beg over a Turkish troop sent by the Pasha of Erzeroum against Shūrah Gil. But the main part of the history was written during the reign of Shāh Ṭahmāsp, and the preface contains a dedication to Ismā'il II. as prince.

The Aḥsan ut-Tavārikh is mentioned in the 'Ālam-ārāi 'Abbāsi, Add. 16,684, fol. 22, as the best authority for the reign of Ṭahmāsp. For other copies, see the Petersburg Catalogue, no. 287; Wm. Ouseley's MSS., no. 346; and Ethé, Bodleian Catalogue, no. 287. Extracts have been given by Dorn, Auszüge, pp. 375—421, and by Schefer, Chrestomathie, vol. ii., pp. 81, 87, 108, and 124.

The last two folios of the MS. contain notices of Shaikh Ṣafi ud-Dīn Ishāḳ and of Shaikh Ṣadr ud-Dīn Mūsa, by a later hand.

56.

Or. 4678.—Foll. 275; 13¼ in. by 7½; 20 lines, 4 in. long; written in large, cursive, and straggling Nestalik; dated Tuesday, 24 Sha'bān, A.H. 1049 (A.D. 1639).

[SIDNEY CHURCHILL.]

افضل التواريخ

History of the reign of Shāh Ṭahmāsp, from his accession to his death, without author's name.

This is only a portion of a larger history treating of the Ṣafavi dynasty and composed during the reign of Shāh 'Abbās I. Of the preface to the present volume, the last nine lines only are extant. In these the author says that after recording the reign and death of Shāh Ismā'il II. and the reign of Sulṭān

Muḥammad Khudābandah, which lasted twelve years, his intention was to chronicle, if life were vouchsafed to him, the events and conquests of the reign of Shāh 'Abbās, that being the main scope and object of his composition:

زبنا بیان را بذکر حال خدیوی بیهمال پادشاه بی
شبهه آفاق شاه باستحقاق کلب آستانه خیر البشر . . .
شاه عباس پادشاه الصفوی الموسوی الحسینی که مطلب
ازین مقدمات و غرض از تالیف این تاریخات ذکر حال
بی همال آن مظفر خواتین روزگار است اگر
عمر مستعار امان یافته بسلك تحریر آورد

The first chapter relates to the accession of Ṭahmāsp and to the appointment of Mirza Ḳāsim as Poet Laureate. It begins as follows:
ذکر جلوس بر تخت دولت و تعیین ارکان دولت ملک
الشعرای مرزا قاسم آنچه در تاریخ مبسوطه که اسامی
مولفان و نام تالیفات ایشان در دیباجه جلد اول افضل
التواریخ نوشته شده بنظر رسید و راقم سطور ربط
پیشان از مردم صحیح القول که دران عصر بودند
تحقیق نمود آنست که

The present volume is designated, fol. 14b, and again at the end, fol. 274a, as the first Daftar of the second Jild of Afzal ut-Tavārikh, and the second Daftar was to treat, as stated in the latter passage, of the events which followed the death of Ṭahmāsp.

Contents: Accession of Ṭahmāsp, and official appointments, fol. 2a. Attack of 'Ubaid Khān Uzbek upon Herat, and his defeat by Sām Mirza, fol. 4b. Burning of the Vazīr I'timād ud-Daulah Jalāl ud-Dīn Maḥmūd Tabrīzi, and appointment of Ḳāzi Jahān to the Vazirate, fol. 8b. Chronological summary of the reign of Ṭahmāsp, fol. 9b. Detailed history of the same reign, in strict chronological order according to the years of the Turkish cycle, from Yunt-yil, corresponding with A.H. 931, to Tunguz-yil=A.H. 984, foll. 15a—274a. There is, however, a lacuna

extending from the middle of Bichin-yil = A.H. 969, fol. 243, to the latter part of Sichkan-yil = A.H. 973. The last three pages contain a table of the children and grandchildren of Shāh Tahmāsp and of the officials of his reign. It is imperfect at the end.

The author appears to have had access to State papers. He frequently quotes royal letters, firmans of investiture, and bulletins *in extenso*. As to previous histories, he refers to Ḥabib us-Siyar, to Aḥsan ut-Tavārikh (no. 55), fol. 32*a*, and to Maulānā Nujūmī Haravi, the historian of Khorasan, foll. 17*b*, 50*a*.

57.

Or. 3549.—Foll. 259; 10 in. by 6; 22 lines, 3½ in. long; written in cursive but distinct Nestalik; dated 25 Ramazan, A.H. 1106 (A.D. 1695). [SIDNEY CHURCHILL.]

History of Shāh ‘Abbās I., from his birth to A.H. 1020, including the reigns of Shāh Ismā‘il II. and Sultān Muḥammad; by Jalāl ud-Dīn Munajjim Yazdi.

This is the work described in the Persian Catalogue, p. 184. This copy wants about twenty folios at the beginning. It commences in the middle of the account of the siege of Turbat, A.H. 991. The first line, *اشتغال نمود و برجی را ازان قلعه از غایت اعتمادی که بوی داشت*, corresponds with fol. 32*b*, line 3, of the former copy, Add. 27,241. On the other hand, the defective portion of the latter MS., towards the end, is usefully supplemented by the present copy.

The margins contain extensive extracts from ‘Ālam ārāi ‘Abbāsi. The MS. is endorsed, “The روز نامه of Molla Jalal Munajjim.”

Copyist: محمد همدانی ابن عبد الکریم استاجلو
در مقام حیدرآباد

58.

Or. 3388.—Foll. 402; 9½ in. by 6; 23 lines, 3¾ in. long; written in small and neat Nestalik; dated (fol. 385) Zulḥijjah, A.H. 1052 (A.D. 1643). [SIDNEY CHURCHILL.]

روضه الصفویه

A history of the Ṣafavi dynasty, from its origin to the beginning of the reign of Shāh Ṣafī; by Mirza Beg B. Ḥasan Ḥasani Junābadi.

The first page of the preface has been supplied by Mr. Churchill's care from a copy dated A.H. 1113 in the library of Ṣanī‘ ud-Daulah. It begins as follows: الحمد لله الحكيم الخليم التقدير الذي تفرد بوجود الوجود لذاته. After a long doxology, the preface proper begins, fol. 4*b*, with these words: اما بعد بر ضمائر زكويه فضلاى عالم و خواطر صافيه عقلای بنی آدم چهرة شاهد این معنی در تنق اختفا پوشیده نخواهد بود

The author says in the preface that he had first applied himself to philosophy and poetry, but, feeling unequal to composition in either, he turned to history, as not requiring talent of the same order, and it occurred to him to compile a record of the Ṣafavi dynasty, “the crowning glory of the Sultans of the world, and the standard-bearer of the sacred law.” The preface concludes with a wordy panegyric on Shāh ‘Abbās I., the reigning prince. Further on, fol. 6*a*, we are told that the work was commenced A.H. 1023, while towards the end, fol. 355*b*, A.H. 1028 is incidentally given as the date of composition. It was not finished, however, till a few years later, for it concludes, in its original shape, with a record of the attempt of Ḥāfiẓ Aḥmad Pasha to retake Baghdad, an event of A.H. 1035.

In an appendix written after the death of Shāh ‘Abbās, the author gives, fol. 387*a*, the following account of his authorities. For

the earliest period and the reign of Shāh Ismā'il, down to the battle of Chāldirān, he followed the appendix of Ḥabīb us-Siyar by Khwāndamīr; for the end of the reign and for that of Shāh Ṭahmāsp down to the war with 'Ubaid Khān Uzbek, the work which Khwājah Maḥmūd, son of Khwāndamīr, wrote for Muḥammad Khān Sharaf ud-Dīn Ughli Taklu (no. 53); for the subsequent period down to the time of Kazāk Khān B. Muḥammad Khān Taklu (governor of Khorasan, who died A.H. 973), the Nusakh i Jahānārā of Kāzi Aḥmad Ghaffāri Rāzi (Persian Catalogue, p. 111). From that date to the accession of Shāh 'Abbās he relied on information orally received from trustworthy witnesses. Lastly, for the reign of Shāh 'Abbās he depended only upon his own observation, having been, he says, an ocular witness of the most important events, especially of the conquest of Azarbaijan, in which he followed the royal train.

The work is written in a flowery and metaphorical style, not unlike that of the Ḥabīb us-Siyar. It is not divided by years, but the principal events are marked by rather prolix headings. It is very sparing of dates, and the few that are given are, with few exceptions, confined to the bare mention of the Hijrah year, without day or month. The first heading is as follows:

ذکر بعضی اوصاف :
 شهنشاہ مضماری مصاف المستغفر من الکریم الجلیل سلطان
 شاه اسمعیل بن سلطان حیدر الصفوی که بدان از
 سایر خواقین ممتاز بود و کوی تفرّد از سلاطین ربع
 مسکون میربود

Contents: Qualities of Shāh Ismā'il, fol. 6a. His genealogy, fol. 7a. Life and miracles of Shaikh Ṣafi ud-Dīn Ishāq, fol. 8a; of Ṣadr ud-Dīn Mūsa, fol. 13b, and Sulṭān Junaid, fol. 17a. Birth of Shāh Ismā'il and his early life, fol. 19a. His accession in Tebrīz, A.H. 906, and history of his reign, fol. 41b.

Accession of Ṭahmāsp and history of his reign, fol. 125b. Reign of Shāh Ismā'il II., fol. 225a. Events which followed his death, fol. 230b. Reign of Sulṭān Muḥammad, fol. 231b. History of Shāh 'Abbās during the reign of Sulṭān Muḥ., fol. 238a. His first Julūs and subsequent events, fol. 242b. His second Julūs and history of his reign, down to the repulse of Ḥāfiz Aḥmad Pasha from Baghdad, foll. 268a—385a.

This is the conclusion of the original work. At the end the copyist has given the date of transcription, A.H. 1052, in the following verse:

هزار و پنجه و دو بود ماه آخر سال
 که رائقى بدوشت این کتاب خوب خصال

First Appendix, in which are related the events of the concluding years of the reign and the death of Shāh 'Abbās, which is said to have taken place in Ashraf, on the third of Rabī' I., A.H. 1038, and to have been kept some time secret (strangely at variance with the 'Ālam-ārāi 'Abbāsi, which places the same event on the 24th of Jumāda I. of the same year), foll. 385a—387b.

Second Appendix.—Enthronement of Shāh Ṣafi on the 4th of Rabī' I., A.H. 1038, and beginning of his reign, foll. 387b—402b.

This continuation, which is due to the same author, has a preface of its own, beginning: خطبۀ احوال و اوضاع پادشاه عصر شاه صفی ابن شاه عباس انار الله برهانه . . . افتتاح نامۀ وحود و ابتدای صحیفۀ مقصود حمد و ثنای واجب الوجوبست که لسان عقل دوربین در بیان شمه از ان بعجز و قصور معترفست

The MS. is imperfect at the end. The last extant chapter relates to the attempt made by the Khan of Bukhara, Imām Kūli Khān, to possess himself of Merv, when the Persian general, Murtaza Kūli Khān was

made prisoner by the Uzbeks, and subsequently set free by the Khan of Bukhara (A.H. 1041-42; see Khuld Barīn, fol. 55-56). The copy breaks off after the heading of the next following chapter, which relates to the invasion of Khorasan by the troops of Balkh, کفتار در بیان تاخت و تاراج متجدده بلخ بعضی از ولایت خراسانرا و توجه نمودن نواب خلف بیک ترتیب دفع فساد ایشان الخ

The Rauzat al-Şafaviyyah, by Amīr Beg, is one of the authorities quoted in the Majma' ut-Tavārikh of Muḥammad Khalīl (A.H. 1207). See Pertsch, Berlin Catalogue, no. 436.

59.

Or. 3272.—Foll. 355; 13 in. by 7 $\frac{3}{4}$; 23 lines, 5 $\frac{1}{4}$ in. long; written in neat Nestalik; dated (fol. 279) Friday, 26 Shavvāl, A.H. 1060 (A.D. 1650).

تاریخ عالم آرای عباسی

History of Shāh 'Abbās I., by Iskandar Munshi. See the Persian Catalogue, p. 185.

Beg. عنوان صحیفه سلطنت و عالم آرائی پادشاهان کامکار و دیباجه دیوان خلافت و کشور خدائی شهریاران کردون اقتدار

This fine copy, written only twenty-two years after the completion of the work, wants the Muḥaddimah and the first Şaḥīfah. It contains only the history of the reign of Shāh 'Abbās, as follows:

Şaḥīfah II. The first thirty years of the reign, namely, from Tunguz-yil = A.H. 996 to the end of Lui-yil = A.H. 1025, fol. 1b.

Maḥṣad II. The last twelve years of the reign from Yilan-yil = A.H. 1026 to Lui-yil = A.H. 1037, fol. 280b.

In this last section there is a lacuna ex-

tending from the middle of Yunt-yil = A.H. 1027 to the middle of Takhāku-yil = A.H. 1030. It corresponds with foll. 365b—372a of the complete copy, Add. 16,684. There are also about two pages wanting at the end, namely, the last lines of the biographical notices and the Khātimah.

For other copies see Pertsch, Berlin Catalogue, nos. 441—46, and Ethé, Bodleian Catalogue, nos. 289—299.

60.

Or. 2940.—Foll. 247; 11 $\frac{3}{4}$ in. by 6; 16 lines, 3 $\frac{1}{4}$ in. long; written in elegant Nestalik, with 'Unvān and gold-ruled margins; dated 28 Jumada I., 1011, for A.H. 1152 (A.D. 1739).

[SIDNEY CHURCHILL.]

History of the reign of Shah 'Abbās II., by Mīrza Ṭāhir Vaḥīd. See the Persian Catalogue, p. 189b.

This copy contains much more than the previously described MS., Add. 11,632. The portion corresponding to the latter occupies foll. 2—156 of the present MS. Foll. 156b—247 contain a continuation which extends to Tushkan-yil, the twenty-second year of the reign, corresponding with A.H. 1073-74. The last events recorded are the journey of Shah 'Abbās from Teheran to Isfahan; the arrival at Court of envoys of the king of Abyssinia and of the Imam of Yemen; lastly, the appointments of 'Ivaḥ Beg as Divanbegi, and of Murtaḥa Ḳuli Khan as Beglerbegi of Ḳarabagh.

The author occupied the post of Vezir under Shāh Sulaiman and Shāh Sulṭān Ḥusain. The date of his death is doubtful. Rīza Ḳuli Khan says in Riyāḥ ul-'Ārifīn, fol. 93a, that he died in Isfahan A.H. 1108, while the Zubdat ul-Gharā'ib, fol. 242, refers the same event to A.H. 1110. Both dates

are probably too early. Fath 'Ali Khan succeeded him, according to *Zīnat ut-Tavārikh*, in A.H. 1120. One of his letters, dated A.H. 1111, in which he takes the title of 'Imād ud-Daulah Muḥ. Ṭāhir, is mentioned in the Turkish Catalogue, p. 89*b*.

In a copy of the same work described by Ethé, Bodleian Catalogue, no. 301, the last date mentioned is A.H. 1064.

61.

Or. 3332.—Foll. 211; 11¼ in. by 6½; 15 lines, 3¾ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 18th century. [H. A. STERN.]

Another copy of the history of Mirza Ṭāhir Vaḥid, with the same contents as the preceding, except that it wants about ten folios at the beginning.

62.

Or. 2941.—Foll. 250; 10½ in. by 6¼; 14 lines, 4 in. long; written in fair Nestalik, with 'Unvan and gold-ruled margins, apparently in the 18th century. Partly stained by damp and obliterated. [SIDNEY CHURCHILL.]

دستور شهریاران

A history of the reign of Shah Sulṭān Ḥusain, by Muḥammad Ibrāhīm B. Zain ul-'Abidīn an-Naṣīri.

Beg. سبحان الله لك الملك كريم متعال كه بجهت شناخت خویش بمضمون خبر صدق اثر کنت کنزا مخفيا النح

This is a court chronicle, written in a pompous and turgid style of the most wearisome prolixity. After a doxology which occupies no less than twelve folios comes the preface proper, مقدمه در ذکر سبب نظم کتاب.

From this we learn that the author came of a family which had been for several generations devoted to the dynasty, and had been rewarded with high offices, such as the custody of the sanctuaries of Najaf and Mashhad, the Vizārat i Dīvān, Inshā i Mamālik, Istifā i Mamālik, &c. After having been for a long time out of employment, the author was reinstated in his office of court historiographer. In another passage, under A.H. 1110, fol. 239, he records his appointment as Majlis-navis. There he styles himself Mirza Muḥammad Ibrāhīm Naṣīri, grandson of the late Ṭālib Khān, Vazir i Dīvān i A'la. In a Persian note written, A.H. 1302, on the first page, it is stated that Naṣīri was the Nisbah of the descendants of Naṣīr ul-Dīn Ṭūsi, several of whom rose to high posts under the Safavis.

The history begins, fol. 14*b*, with an account of the Julūs of Sulṭān Ḥusain, which took place in the Ā'imah Khānah on the eve of Saturday, 14th Zulḥijjah, A.H. 1105, in the Turkish year of It yil. The motto of the new coin is given as follows :

[زد] زتوف-یق حق بجهرۀ زر
سکه سلطان حسین دین پرور

This is followed by a record of the events which took place during the remainder of the above Turkish year. The succeeding years begin as follows :

Fol. 68*a*. Tunguz yil=A.H. 1106, the second year of the reign.

Fol. 78*b*. Sichkan yil=A.H. 1107.

Fol. 146*b*. Ud yil=A.H. 1108.

Fol. 178*b*. Pars yil=A.H. 1109.

Fol. 232*b*. Tushkan yil=A.H. 1110.

The last year is imperfect at the end. The MS. breaks off at the fifth page of a chapter headed ذکر ظهور معظم امور در ممالک سلاطین معاصر. ومجمل احوال بعضی از ایشان در این سال سعادت مآثر. The extant portion of that chapter relates

to the expedition of Ismā'il Pasha, governor of Baghdad, against an Arab chief, Shaikh Salmān, in Kerbela.

63.

Or. 4509.—Foll. 97; $8\frac{1}{4}$ in. by 5; 12 lines, 3 in. long; written in Neskhi, with ruled margins; dated Thursday, 26 Rabi' II., A.H. 1278 (A.D. 1861).

[SIDNEY CHURCHILL.]

A history of the Afghan invasion, translated from Turkish by Ibn Najaf-Kuli 'Abdur-Razzāk (see no. 68), with the following heading: بصیرت نامه در گزارش و استیلاى افغان

بر اصفهان در زمان دولت شاه سلطانشین

Beg. در زمان شاه سلطانشین صفوی شخص سیاحی از ملت مسیحیه در عالم سیاحت باصفهان آمده و در انجا قریب به بیست و شش سال متوقف و ناظر اوضاع بد و نیک جهان بوده

It is stated in the preface that in the time of Shāh Sulṭān-Ḥusain a Christian traveller came to Isfahan, where he resided close on six and twenty years, and, being a keen observer of current events, and especially of the Afghan invasion, wrote in Latin a detailed account of the latter. This was translated into Turkish and printed at Islambol by an Osmanli official, Ibrāhīm by name, who gave to his version the title of بصیرت نامه. A copy, having been brought to Persia, was read by the Heir Apparent (Vali 'Ahd), by whose order the present translation was made by his servant.

It is a faithful, but rather condensed, translation of the well-known history of the Jesuit missionary, Judas Thaddæus Krusinski, originally written in Latin under the title of "Tragica vertentis belli Historia." The Turkish translation, تاریخ سیاح در بیان ظهور اغوانیان, was printed by Ibrāhīm Mutafarriḳah

at Constantinople, A.H. 1142. It has been subsequently translated into Latin by J. C. Clodius, and from Latin into English by G. N. Mitford, London, 1840. See Flügel, Vienna Catalogue, no. 973, and Krafft, no. 262.

64.

Or. 3602.—Foll. 101; $8\frac{1}{2}$ in. by $5\frac{3}{4}$; 14 lines, $3\frac{1}{2}$ in. long; written in Shikastah in the 19th century.

[SIDNEY CHURCHILL.]

زیور آل داوود

A history of Sayyid Muḥammad Mirza (Shah Sulaimān II.) and his family, by his son Muḥammad Ḥāshim.

Beg. حمد و ثنای بی منتها مبدعی را سزاست که به نیروی قدرت کامله آبابی علوی و امهات سفلی را باهم مربوط نموده الخ

This is the identical work which in another MS. described in the Persian Catalogue, p. 191*b*, bears the title of تذکره آل داوود; but the present copy contains the Khātimah, which is wanting in the other. The four parts of which the work consists begin as follows: Muḳaddimah, fol. 2*b*; Maḳālah I., fol. 21*b*; Maḳālah II., fol. 44*b*; Khātimah, fol. 86*b*.

The Khātimah has this heading: خانمه در بیان و توضیح و ثبت و ضبط سواد قبایجات و وقف نامجات و ارقام و فتوی و غیره نوشتجات کهنه که تا حال موجود و از غایت اندراس در شرف تلف و بر طرف شدن است

It contains copies of old title-deeds, donations, legal decisions, &c., relating to estates belonging to the author's family, with dates ranging from A.H. 1021 to 1153.

In Maḳālah II. there are towards the end some additional notices brought down to A.H. 1226; but the account of the author's

children, with which the Makālah was to conclude, is wanting, and a blank space of three pages has been left for its insertion.

Nādir Shāh.

65.

Or. 4775.—Foll. 97; 13 in. by 8; 16 lines, 5 $\frac{3}{4}$ in. long; written in fair large Shikastah-āmīz; probably early in the 19th century.

تاریخ جهان کشای نادری

The history of Nādir Shāh, by Mirza Mahdi. See the Persian Catalogue, p. 192.

This MS. contains little more than the first half of the work. It breaks off in the middle of the chapter relating to the siege of Ganjah, A.H. 1147. The last incident mentioned is Nādir's narrow escape from a cannon shot which killed a man by his side and splashed him with brain and blood. See the Tebriz edition of A.H. 1263, p. 520, and Sir William Jones's abridged translation, London, 1773, p. 59.

Zands.

66.

Or. 3592.—Foll. 229; 14 in. by 8 $\frac{1}{2}$; 22 lines, 5 $\frac{1}{2}$ in. long; written in close and neat Nestalik, A.D. 1887. [SIDNEY CHURCHILL.]

گلشن مراد

A detailed history of Karīm Khan and his successors down to the death of Ja'far Khān, A.H. 1203, by Ibn Mu'izz ud-Dīn Muḥammad Abu 'l-Ḥasan al-Ghaffārī al-Kāshānī al-Musta'fī.

Beg. گلشن مراد سلاطین کامکار را خرّمی و طراوت
حصول بآبیاری سنایش مالک الملک ذو الجلالی است
عظم شانہ کہ توّتی الملک من تشاء وصف جلال
و قادریّت اوست اما بعد این کنجینه ایست
دل پسند مخزون بلالی آبدار وقایعی چند کہ کمین
غلبه درگاه حضرت سبحانی ابن معز الدین محمد ابو
الحسن الغفاری الکاشانی المستوفی بدست کوهرسنجی
و جوهر شناسی بعقود جواهر نثر انباشته

The author says in the preface that at the age of seven he had learnt the art of painting, which he cultivated during two years. He then met his father's friend, Mirza Muḥ. Burūjirdi, who advised him to qualify himself for the profession of official writer, in which his father had attained eminence. In obedience to that advice, he applied himself in the first place to arithmetic and account-keeping, علم سیاق, and then to the art of elegant composition, انشا. The project he formed at the time of writing the annals of the reigning sovereign, Karīm Khān, was delayed for four years. It was not before A.H. 1198, in the reign of 'Ali Murād Khān, that he was able to put his hand to the work, which, in honour of the then reigning prince, received the title of Gulshan i Murād. A versified chronogram by Ṣabā (Fath 'Ali Khan), inserted in the preface, conveys the same date, A.H. 1198, as that of the composition of the work.

It must, however, be taken as relating to its beginning only, for, further on, fol. 110a, A.H. 1206 is incidentally mentioned as the current year at the time of writing, and it appears from the colophon that it was not finished till A.H. 1210. The author's father, Mirza Mu'izz ud-Dīn Ghaffārī, was governor of Kashan in the time of Karīm (see fol. 5a).

The work is divided, according to the preface, into a Muḥaddimah treating of the

pretenders who rose after the death of Nādir Shah, and three Maḳālahs devoted respectively to the reigns (1) of Karīm Khān, (2) of Abu 'l-Faṭḥ Khān and 'Ali Murād Khān, and (3) of the reigning sovereign, whose name is left in blank. This last Maḳālah, however, does not appear in the body of the volume, and there is, moreover, a considerable lacuna, without any apparent break, at the beginning of the work. The Muḳaddimah comes to an abrupt end after the first page and a half, fol. 4a, and Maḳālah I., which was to commence with the genealogy and first rise of Karīm Khān, begins equally abruptly, in the course of the Turkish year It-yil = A.H. 1167-8, the sixth year of the reign, with the march of Karīm Khān from Shiraz to Irak and the taking of Isfahan, ذکر توجه موکب جهان کشا بجانب عراق و تسخیر دار السلطنة اصفهان بعون و عنایت مالک الملک بالاستحقاق

The events of the remainder of the reign are then fully narrated, unfortunately in a very florid and prolix style, under the following Turkish years, each of which begins with a long poetical description of Spring :

Fol. 5b. Tunguz yil, beginning on the 7th of Jumāda II., A.H. 1168.

Fol. 10b. Sichkan yil, 18 Jumada II., A.H. 1169.

Fol. 13a. Ud yil, 29 Jumada II., A.H. 1170.

Fol. 15a. Bars yil, 11 Rajab, A.H. 1171.

Fol. 16b. Tushkan yil, 21 Rajab, A.H. 1172.

Fol. 26b. Lui yil, 2 Sha'bān, A.H. 1173.

Fol. 34b. Yilan yil, 13 Sha'bān, A.H. 1174.

Fol. 39b. Yunt yil, 24 Sha'bān, A.H. 1175.

Fol. 53b. K̄ui yil, 5 Ramazan, A.H. 1176.

Fol. 63b. Bichi yil, 16 Ramazan, A.H. 1177.

Fol. 70b. Takhaḳu yil, 27 Ramazan, A.H. 1178.

Fol. 75b. It yil, 9 Shavval, A.H. 1179.

Fol. 78b. Tunguz yil, 20 Shavval, A.H. 1180.

Fol. 81a. Sichkan yil, 1 Zulḳa'dah, A.H. 1181.

Fol. 84a. Ud yil, 11 Zulḳa'dah, A.H. 1182, Bars yil, Tushkan yil and Lui yil.

Fol. 86a. Yilan yil, 26 Zulhijjah, A.H. 1186.

Fol. 87b. Yunt yil, 8 Muḥarram, A.H. 1188.

Fol. 92a. K̄ui yil, 18 Muḥarram, A.H. 1189.

Fol. 97b. Bichi yil, 29 Muḥarram, A.H. 1190.

Fol. 102b. Takhaḳu yil, 3 Ṣafar, A.H. 1191.

Fol. 103b. It yil, 13 Ṣafar, A.H. 1192.

The account of the death of Karīm Khān, which took place on Tuesday, the 13th of Ṣafar, A.H. 1193, is followed by an enumeration of his children, fol. 110a, and of the eminent men of his reign, especially of the poets, whose notices, alphabetically arranged under their poetical surnames, occupy foll. 113a—126b.

Maḳālah II., fol. 126b, begins with the installation of Abu 'l-Faṭḥ Khān on the throne, and the assumption of sovereign power by Zaki Khān, but it is mainly taken up with the doings of 'Ali Murād Khān.

The heading is : مقاله دوم در ذکر سلطنت نواب کامیاب ابو الفتح خان و نواب جهانیان کشور ستان علیمراد خان و باقی سلاطین سلسله علیه زندیه و ابتدا در شرح جلوس نواب ابو الفتح خان بر سریر خلافت و نشستن زکیخان در دربار پادشاهی بر مسند وکالت دولت و بیان حرکت نواب جهانیان کشور ستان علیمراد خان با مرز کیخان از دار الملک شیراز بجانب عراق و طهران و باقی وقایع آن زمان

It comprises the following years :

Fol. 127*a*. Tunguz yil, beginning 29 Şafar, A.H. 1193.

Fol. 145*a*. Sichkan yil, 13 Rabī' I., A.H. 1194.

Fol. 161*a*. Ud yil, 24 Rabī' I., A.H. 1195.

Fol. 184*b*. Bars yil, 5 Rabī' II., A.H. 1196.

Fol. 196*b*. Tushkan yil, 17 Rabī' II., A.H. 1197.

Fol. 198*b*. Lui yil, 28 Rabī' II., A.H. 1198.

The death of 'Ali Murād Khān, which happened during his march from Teheran to Isfahan on the 30th of Rabī' I., A.H. 1199, is recorded at fol. 205*a*. Then follows the accession of Istizhār ud-Daulah Muḥammad Ja'far Khān, fol. 208*a*. The events of his reign are told under the following years :

Fol. 208*b*. Yilan yil, 8 Jumāda I., A.H. 1199.

Fol. 215*a*. Yunt yil, 19 Jumāda I., A.H. 1200.

Fol. 220*b*. K̄ui yil, 1 Jumāda II., A.H. 1201.

Fol. 225*b*. Bichi yil, 12 Jumāda II., A.H. 1202.

The last events recorded are the march of Ja'far Khān to Isfahan and the flight of 'Ali K̄uli Khān K̄ājār, fol. 226*b*; the flight of Murtaza K̄uli Khān, son of Muḥammad Hasan Khān K̄ājār, to Gilan, fol. 227*a*; lastly, the death of Ja'far Khān, who was assassinated in his palace at Shiraz on the 25th of Jumāda I., A.H. 1203, and the assumption of sovereignty by Sayyid Murād Khan, who maintained himself only seventy days, fol. 228*a*.

In a conclusion, due apparently to the author's son, it is stated that, the author having died soon after the events of the last reign, the work had been completed by

Muḥammad 'Ali Khān Shīrāzi, who had been a witness of some of the transactions and campaigns recorded. He finished the work in Kashan on the 6th of Sha'bān, A.H. 1210, in the reign of (Aḳa) Muḥammad Khān, at a time when that sovereign was preparing for his campaign to Khorasan. Then follows a colophon transcribed from the original MS., which had been written for the author of the continuation, Muḥammad 'Ali Khān, and completed on the 5th of Zulḥijjah, A.H. 1210.

Mr. Churchill writes at the end: "This copy was made for me by Molla Aflatun, the Zoroastrian, and completed on the 19th July, 1887, from a copy belonging to the Etimad us-Sultaneh. In January, 1888, Molla Aflatun turned Musselman, and is now known under the name of Mirza Mehdi."

Kajars.

67.

Or. 3551.—Foll. 180; 12 in. by 7½; 15 lines, 5 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; written about the close of the 18th century.

[SIDNEY CHURCHILL.]

تاریخ محمدی

A history of the rise of the K̄ajars and of the reign of Aḳa Muḥammad, by Muḥammad B. Muḥammad Taḳi as-Sāru'i.

The contents are identical with those of Add. 27,243, described in the Persian Catalogue, p. 199*a*. Like the latter, the present MS. concludes with a poetical eulogy on the work by Fatḥ 'Ali Khān Kāshāni, Malik ush-Shu'arā, takh. Şabā, who died A.H. 1238 (Majma' ul-Fuṣahā, vol. ii., p. 267).

68-69.

Or. 3278-79.—Two uniform volumes, consisting respectively of foll. 128 and 116; 8 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written by the same hand in cursive Nestalik, and forming a continuous text; dated 9 Zulka'dah, A.H. 1236 (A.D. 1821).

مآثر سلطانیہ

A History of the rise of the Qajars, and especially of the reign of Fath 'Ali Shah from his accession to the end of A.H. 1229, by Ibn Najaf Kuli 'Abd ur-Razzāk.

Beg. سیاست و ستایش فراوان از خاکیان سزای بارگاه کیهان خدائیسست که گذارنده پیکر زمین و آسمان الخ

This is the work which has been translated by Sir Harford Jones Brydges under the title of Dynasty of the Qajars, London, 1833. An edition of the text published in Tabriz, A.H. 1241, is the first book printed in Persia. It has no pagination. The contents of the work have been described by Hammer in the Jahrbücher, vol. 53, Anz. Blatt, p. 58. A copy consisting of three parts, and ending also with A.H. 1229, is mentioned in Morley's Catalogue, nos. 151—53.

The author, 'Abd ur-Razzāk Beg, son of Najaf Kuli Khān Dunbuli, Beglerbegi of Tabriz, was a favourite of the Nā'ib us-Saltānah 'Abbās Mirza. He died A.H. 1243, leaving, besides the present history, a Tazkirah and some poems. His Takhalluṣ was Maftūn. See Tazkirah i Muhammad shāhi, fol. 212*b*; Majma' ul-Fuṣaḥā, vol. ii., p. 483; and Zinat ul-Madā'ih, Or. 2877, fol. 134. The Tazkirah above mentioned, called Nigār-istān i Dārā, Or. 3508, concludes with the life and poems of the author.

The first volume of the present copy contains the rise of the Qajars and the reign

of Agha Muḥammad, foll. 1—15; the accessions of Fath 'Ali Shāh, fol. 16; and the following years of his reign: A.H. 1213, fol. 21*b*; 1214, fol. 30*a*; 1215, fol. 42*a*; 1216, fol. 48*b*; 1217, fol. 62*b*; 1218, fol. 66*b*; 1219, fol. 69*b*; 1220, fol. 87*a*; and 1221, fol. 105*a*.

The second volume comprises the following years: A.H. 1222, fol. 4*a*; 1223, fol. 15*a*; 1224, fol. 34*b*; 1225, fol. 55*a*; 1226, fol. 70*b*; 1228, fol. 99*a*; and 1229, foll. 111*a*—116.

After fol. 73 there is a lacuna indicated by eight blank pages. It corresponds with 29 pages of the Tabriz edition, consisting of the latter portion of A.H. 1226, and nearly the whole of A.H. 1227. The chapter immediately preceding that lacuna relates to the arrival of Sir Gore Ouseley, whose merits are dwelt upon in glowing terms, a passage omitted in Brydges's version. The concluding part of the latter version falls within the above lacuna.

The Tabriz edition has, in addition to the contents of our MS., the years A.H. 1230—1241, occupying the last seventy-four pages of the volume.

On the fly-leaf at the end of Or. 3279 is written: "Wm. Oliver, Esq., Civil Indian, with Wm. Monteith's compliments."

70.

Or. 2876.—Foll. 153; $11\frac{3}{4}$ in. by 7; 15 lines, $4\frac{1}{2}$ in. long; written in fair Nestalik, with gold-ruled margins, A.H. 1248 (A.D. 1832—33).

[SIDNEY CHURCHILL.]

تاریخ صاحبقرانی

A history of the reign of Fath 'Ali Shah, from his accession to A.H. 1248, with an introduction treating of the rise of the Kajar dynasty, by Maḥmūd Mirza Qajār.

حمد پروردگار بپرا که بها بندگان قدرت حمد ذات
و قوت ادراک اثار صفات عطا فرمود

The author, the fifteenth son of Fath 'Ali Shāh, was born A.H. 1214. He was appointed governor of Nehāvend, and left, besides the present work, a *Tazkirah* called *Safinat ul-Maḥmūd* (no. 122), an anthology entitled *Bayān i Maḥmūd*, and a work called *Gulshan i Maḥmūd*, treating of the lives and poems of the sons of Fath 'Ali Shāh (no. 121). See *Zu 'l-Karnain*, Or. 3527, fol. 358*a*; *Anjuman i Khākān*, fol. 33*b*; and *Majma' ul-Fuṣṣahā*, vol. i., p. 56.

He says, in the preface, that the Shāh, being dissatisfied with the prolixity and abstruse phraseology of the chronicles composed by the court Munshis, selected him among the princes on account of the literary skill displayed in his previous compositions, to entrust him the task of writing the present history, to which the Shāh himself gave the above title. The work was commenced in the last decade of Rabī' II., A.H. 1248, and completed, as stated at the end, on the 14th of Rajab of the same year. The author states in the preface that from his boyhood he had enjoyed the tuition of the Ṣadr i A'zam, Mirza Muḥammad Shafī'.

The work begins with the following preliminary chapters: Genealogy of the Kājars, fol. 2*a*. History of Fath 'Ali Khān, fol. 2*b*. His expedition in aid of Shāh Sulṭān Ḥusain Ṣafavi, fol. 3*a*. History of Muḥammad Ḥasan Khān, fol. 4*a*. History of Ḥusain Kuli Khān, father of Fath 'Ali Shah, fol. 6*a*. History of Muḥammad Shāh, told in great detail, year by year, from A.H. 1193 to his death, foll. 8*b*—57. This concludes what the author calls the first volume (*Mujallad*).

The second volume, which forms the main part of the MS., foll. 58—153, is devoted to the reign of Fath 'Ali Shāh, from his accession in A.H. 1212 to A.H. 1248. It is divided

according to the years of the Hijrah, which form the main headings. The last year included, A.H. 1248, begins at fol. 144*b*. The last event recorded is the coming of the Shahzādah Saif ud-Daulah Sulṭān Muḥammad Mirza from Isfahan to Teheran in the first decade of Rajab.

From notes written on the first page of the volume, it appears that it was presented A.H. 1248 to Bahā ud-Daulah Bahman Mirza, son of Fath 'Ali Shāh, and passed, A.H. 1261, into the possession of 'Ali Kuli Mirza, grandson of the Shāh.

71.

Or. 3527.—Foll. 460; 12 $\frac{1}{4}$ in. by 8 $\frac{1}{4}$; 23 lines, 5 in. long; written in large, but stiff and inelegant, Nestalik, in the latter half of the 19th century. [SIDNEY CHURCHILL.]

تاریخ ذو القرنین

A history of Fath 'Ali Shāh, from his early life to his death, by Faḏl-ullah al-Munshī, poetically surnamed Khāvari.

Beg. فتح الباب نامه خاتانی و فصل الخطاب رساله صاحبقرانی سپاس افزون از قیاس شاهنشاهی راست

The author was only fourteen years of age, and still at school, when he first saw Fath 'Ali, then governor of Fārs, and conceived the wish to enter his service. He was employed as secretary under the Ṣadr i A'zam, Mirza Muḥ. Shafī', and was afterwards attached during ten years to a Shahzādah whom he does not name.¹ He subsequently became private secretary to the Shāh. Having heard on some occasion His Majesty saying that a historian ought not to make a display of his skill in fine writing, but should use plain language and adhere strictly to truth,

¹ This was Humāyūn Mirza, to whom the author was appointed Vazir, as stated in *Majma' ul-Fuṣṣahā*.

he resolved to carry out the suggestion. Muḥ. Raḏī Tabrīzi had chronicled, in his *Zīnat ut-Tavārikh*, the first ten years of His Majesty's reign, and Mirzā Muḥ. Ṣādiq Marvazi had related, in his *Tārīkh i Jahān ārā*, thirty-six years of the reign; but the latter had omitted much weighty matter, especially the negotiations and treaties with Turkey and European powers. The author, therefore, who had been nearly thirty years in the service of the Shāh, wishing to leave a record of himself in prose, as he had already done in poetry by his *Divan* entitled *مهر خاوری*, wrote the present work, which is divided into two volumes (*Jild*) and a *Khātimah*. Each of the two *Jilds* bears a special title. The first is called *نامه خاقان*, the second *رساله صاحبقران*.

Contents: *Jild I.* The realm of Iran, fol. 4*a*. Genealogy of the *Qajars*, fol. 6*b*. History of Fath 'Alī Khān, fol. 7*b*. Muḥammad Ḥasan Khān, fol. 8*b*. His children, fol. 10*a*. Birth of His Majesty (Fath 'Alī Shāh) on the 6th of *Jumāda I.*, A.H. 1186, fol. 10*b*. Brief account of the reign of Agha Muḥammad, fol. 12*a*. Appointment of Fath 'Alī as heir apparent, fol. 19*a*. Death of Agha Muḥammad and accession of Fath 'Alī Shāh, fol. 19*a*. Events of *Yunt yil*, beginning in A.H. 1212, fol. 25*a*, and of the subsequent Turkish years to the end of *It yil*, A.H. 1241, which completes the first *Qarn*, *i.e.* the first thirty years, of the reign.

Jild II., foll. 242—345, begins with *Tunguz yil*=A.H. 1242, and contains the history of the last eight years of the reign, down to *Yunt yil*=A.H. 1249. It concludes with the death of Fath 'Alī Shāh, on Thursday, the 19th of *Jumāda II.*, A.H. 1250, and with the subsequent events down to the accession of Muḥammad Shāh.

The *Khātimah*, foll. 345*b*—413, beginning with a chapter on the fair qualities of Fath 'Alī Shah, contains a full account of his

children and relatives. It agrees substantially with another MS., Or. 1361, described in the *Persian Catalogue*, p. 201, which wants only a short epilogue.

The volume concludes with a very copious selection from the *Divan* of the author, foll. 414—460.

The author, who at the beginning of *Jild II.*, calls himself Faḏl-ullah B. 'Abd un-Nabi Shīrāzi, was a prolific poet. He frequently inserts in the course of his history rhymed chronograms and other extensive pieces of his own composition. Riḏā Ḳulī Khān, who wrote A.H. 1283, mentions the present work and speaks of the author as still living. See *Majma' ul-Fuṣaḥā*, vol. ii., p. 126. For other notices see *Safinat Maḥmūd*, fol. 219; *Anjuman i Khākān*, fol. 52*b*; *Nigāristān i Dārā*, fol. 91*a*; and *Tazkirah i Muhammad shāhi*, fol. 184*a*.

The first *Jild* was written in the life-time of Fath 'Alī Shāh and completed, as stated at the end, on the 6th of *Rabī' II.*, A.H. 1249. The colophon of the original copy in the author's handwriting, transcribed in the same place, is dated *Shīrāz*, 14 *Zulḳa'dah*, A.H. 1262.

At the end of the abstract of his *Divan* the author states that he finished the whole work on the 13th of *Rabī' II.*, A.H. 1263.

72.

Or. 4108.—Foll. 123; 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$; 11 lines, 3 $\frac{1}{2}$ in. long; written in fair, rather cursive, Nestalik; dated 15 *Shavvāl*, A.H. 1304 (A.D. 1887). [SIDNEY CHURCHILL.]

Memoirs of the Court of Fath 'Alī Shāh, by 'Azud ud-Daulah Sulṭān Aḥmad.

فصل ۷ زوجات خاقان خلد مکان چند نمره
بودند نمره اول از خانوادہ سلطنت و سایر شعب
قاجاریہ و بزرگان معتبر ایران بودند

There is no preface. The author's name is found in an epilogue entitled سبب تالیف کتاب. He was the forty-sixth son of Fath 'Ali Shāh, and was, at the time of writing, governor of Hamadān. He composed the present work in obedience to an order of the present Shāh, conveyed to him by the minister of the press, I'timād us-Saltānah, Mirza Muḥammad Ḥasan, and he completed it in Jumāda I., A.H. 1304. He says that he was only ten years old at the time of Fath 'Ali Shah's death, and that his record is based partly on his own recollection and partly on what he was told by older members of his family.

The work is written in an unpretending gossiping style, and abounds in characteristic anecdotes of the Shah and his entourage. The arrangement is not very methodical. The main contents are as follows:

Notices of the wives and concubines of Fath 'Ali Shāh, and of free women and slave girls attached to the Harem, fol. 1*b*. Etiquette relating to the attendance of the princes at Court, to the rank of the princesses, &c., fol. 25*a*. Principal eunuchs, fol. 31*b*. Wedding festivals of the royal princesses, fol. 33*a*. Anecdotes showing the Shah's regard for the Qajar chiefs, fol. 49*b*. Account of the Harem, fol. 54*b*. Notices of the Vazirs of the reign, fol. 63*a*. Reception of Zill us-Sultān by the Shah; notices and anecdotes relating to the Shah's sons and courtiers, fol. 71*a*. Character and moral qualities of the Shah, fol. 98*a*. Good qualities of Muḥammad Shāh and his treatment of his relatives, fol. 109*b*. Number of the descendants of Fath 'Ali Shāh, fol. 119*b*. Epilogue, fol. 122*b*.

The work has been lithographed in Bombay, A.H. 1306, under the title تاریخ عضدی.

Uzbeks.

73.

Or. 3497.—Foll. 261; 14 in. by 8 $\frac{3}{4}$; 31 lines, 5 $\frac{1}{2}$ in. long; written in fair Neskhi; dated Thursday, 8 Jumāda I., A.H. 1304 (A.D. 1887). [SIDNEY CHURCHILL.]

شرفنامه شاهى

A history of 'Abdullah Khān from his birth to A.H. 997, by Ḥāfiẓ Tanish B. Mīr Muḥammad al-Bukhāri, حافظ تنش بن میر محمد البخاری

زواهر جواهر حمد بیغایت نثار کریاس والا
اساس مالک الملکی را سزاست که صدای ملکوتش قل
اللهم مالک است

'Abdullah Khān, son of Iskandar Khān, is the greatest of the Shaibāni sovereigns. Born A.H. 940, he became the virtual ruler of the Uzbek empire long before he assumed the sovereign title at the death of his father, Iskandar Khān, A.H. 991. He died A.H. 1006. The scantiness of the hitherto available sources on his eventful career is evidenced by the sketchy character of the accounts given of it by Vambéry, *History of Bukhara*, pp. 282—96, and by Sir Henry Howorth in his *History of the Mongols*, Part II., Division II., pp. 730—38.

The present work is the only full and authentic history of his life, written by a contemporary witness, who was attached to the Khan's suite; but its undoubted value is to some extent marred by the pompous verbosity of its style and the too frequent absence of precise dates. The work is often called 'Abdullah Nāmah. It has been noticed by Desmaisons in his translation of Abu 'l-Ghāzi Khān, p. 193, note 3. An edition promised by Veliaminof-Zernof has never appeared (v. *Zeitschrift der D. Morg.*

Gesellsch., Band 38, p. 235). A notice of the work in Schefer's *Chrestomathie Persane*, vol. ii., p. 216, has been the subject of some observations by S. Churchill, *Indian Notices and Queries*, vol. iv., no. 41, p. 93.

From a prolix and verbose preface we gather that the author, who from his early youth had been ambitious of distinguishing himself by some historical composition, did not begin to write until 'Abdullah Khān had established his rule over Mavarā-annahr and had made Bukhārā his capital. It was then that the author, now in his thirty-sixth year, undertook the compilation of a full record of the Khān's early life and of his victories. But it was only after he had been admitted to the presence of the great Vazīr, Amīr Ḳulbābā Kūkaltāsh, and encouraged by that generous patron of letters, that he set about collecting his rough drafts and brought them into their present shape. He then gave the book the title of *Sharaf Nāmah i Shāhi*, which, as stated in the following lines, forms a chronogram for A.H. 992, the date of composition:

این شرفنامه کش از غایت تشریف قبول
شرف از نام شهنشاه فلک قدر فزود
چه عجب کز پی تاریخ تمام نامش
خامه تحریر شرفنامه شاه فرمود

It will be seen, however, presently, that the work was brought down to a later date. According to the preface, it was to consist of the following parts: *Muḳaddimah* treating of the Khan's forefathers from Noah down to his father Iskandar Khān, with a notice of his religious teacher Khwājah Jūibāri. *Maḳālah I.* History of 'Abdullah Khān from his birth to his accession to the throne. *Maḳālah II.* His history from his accession to a subsequent date, which is left undefined. *Khātimah*, on the distinctive qualities of the sovereign, on the holy Shaikhs, 'Ulamā,

men of letters, poets, Amīrs, Vazīrs of his reign, on his pious foundations and the public buildings erected by him.

Of the above four parts the present MS. contains only the first two, namely: 1. The *Muḳaddimah*, foll. 9a—31a, comprising a genealogical sketch of the descendants of Chingīz Khān, with a fuller account of the Shaibāni branch, and concluding, fol. 27a, with a notice of the great saint Khwājah Muḥammad Jūibāri, of the Naḳshabandi order, with his spiritual pedigree, and an account of his son, Khwājah Kalān Khwājim. 2. *Maḳālah I.*, which begins with the following heading: *مقاله اولی از ابتدای ولادت با سعادت و زمان ظهور دولت تا ایام جلوس انحضرت بر سریر خاقانی و مسند جهانبانی و تزئین خطبه و سکه بنام نامی و اسم سامی و ذکر صادرات افعال و واردات اقوال و حدوث وقایع و ظهور سوانح دران ایام فرخنده انجام*

This *Maḳālah*, which forms the main bulk of the volume, foll. 31b—259b, is brought down to a later date than the above heading indicates; for the death of Iskandar Khān, at the beginning of Jumāda II. (A.H. 991) and the subsequent Julūs of 'Abdullah Khān are recorded in chapters beginning respectively at fol. 203b and fol. 205b. The rest of the volume is devoted to a record of the next following six years. It concludes with a detailed account of the taking of Herat, which fell after a siege of nearly nine months. The city, we are told, was taken by storm on Monday, the third of Rabī' II., when a scene of general pillage and slaughter ensued. On the fifth the commander, 'Alī Ḳuli Khān, who had retired to the fortress of Ikhtiyār ud-Dīn, surrendered, and was treacherously massacred with his Ḳizilbāsh followers. The year in which that event took place is not stated in the narrative,

but in a long Kasidah composed by the author on that occasion, the date is given in the following chronogram :

خرد گفت ناچار تاریخ سال
مبارک باو باد شهر هری

This would give A.H. 999, which is obviously wrong. According to Jalāl Munajjim, the fall of Herat took place in A.H. 997. In the 'Ālam ārāi 'Abbāsi, the same event is placed in the Sichkan yil, beginning in Jumāda I., A.H. 997, and ending in Jumāda I., A.H. 998.

In his conclusion, fol. 259*b*, the author says: "Here ends Maḳālah I: it will be followed by Maḳālah II." Whether the latter or the Khātimah were ever written is uncertain.

The present copy appears to have been made from a MS. written by Mirza Khush Muḥammad B. Tāsh Muḥammad Bāi Ḳatghan, whose colophon is transcribed at the end. It is dated 19 Jumāda I., A.H. 1239.

Copyist: علی الطالقانی المرجانی

A full table of chapters occupies five pages at the beginning.

Afghans.

74.

Or. 3550.—Foll. 197; 11¼ in. by 6½; 15 lines, 4 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated 12 Jumāda II., A.H. 1305 (A.D. 1888).

[SIDNEY CHURCHILL.]

تاریخ احمد شاه درانی

A history of the Durrāni dynasty of Afghanistan, from the rise of Aḥmad Shāh to the death of Shāh Shujā', A.H. 1257, translated from Hindustani into Persian by Sayyid

Husain Shīrāzi Karbalā'i, son of Aḳa Sayyid Rizāi Shīrāzi, Urdu translator of the Dār ut-Tarjumah, Teheran.

It begins with three Baits, the first of which is:

افغان ز قضا کم کن کر شد یله در آنی
هم سلطنت افغان هم دولت درانی

Then comes the prose doxology, beginning: حضرت ملک الملکیرا ستایش سزاست که تمام هستی ملک اوست

From a note written on the fly-leaf by the translator, we learn that the Urdu original, entitled واقعات درانی, was the work of Muḥammad 'Abd ur-Raḥmān B. Hāji Muḥammad Rūshan Khan, and had been printed in Kānpūr. Some omissions in that work were supplemented and some discrepancies corrected by reference to مطلع الشمس and to تاریخ افغانستان by 'Ali Ḳuli Mirza I'tizād us-Salṭānah, son of Faṭḥ 'Ali Shāh.

Contents: Genealogy of the Ṣaduzais; disturbed state of Afghanistan and invasion of Nādir, fol. 4*b*. Death of Nādir and reign of Aḥmad Shāh (A.H. 1162—85), fol. 11*b*. Reign of Timūr Shāh down to his death on the 7th of Shavvāl, A.H. 1207, fol. 46*b*. Reign of Zamān Shāh down to his deposition, A.H. 1216, fol. 77*a*. Reign of Sultan Maḥmūd till his death, A.H. 1244, fol. 127*b*. History of Shāh Shujā' from his accession to his death, A.H. 1257, fol. 148*a*. Topography of the Duābs and of Afghanistan, foll. 176*a*—197.

India.

75.

Or. 3714.—Foll. 528; 12½ in. by 7½; 12 lines, 4 in. long; written in large and elegant Nestalik, with gold-ruled margins, and profusely

ornamented with miniatures and illuminated borders, apparently about the close of the 16th century. Bound in painted and glazed covers.

واقعات بابری

The Memoirs of Bābar, translated from the Turki original by 'Abd ur-Raḥīm Khān. See the Persian Catalogue, p. 244.

Beg. در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه در دوازده سالگی پادشاه شدم

The four detached portions of which the Memoirs consist begin respectively as follows :

I. A.H. 899—908 (Erskine, pp. 1—122), foll. 1—156*a*.

II. A.H. 910—914 (Erskine, pp. 127—234), foll. 156*b*—296*b*.

III. A.H. 925—926 (Erskine, pp. 246—284), foll. 297*a*—348*a*.

IV. A.H. 932—936 (Erskine, pp. 290—425), foll. 348*b*—528*b*.

This fine volume contains sixty-eight whole-page miniatures in the most highly finished style of Indian art, and forty-eight pages have coloured drawings of smaller size representing various animals and trees. These miniatures are, with few exceptions, signed by the artists, most of whom bear Hindu names. The following are the names which recur most frequently : Kīsu, Sānwlah, Mahīs, Jagannāth, Bhūrah, Thirpāl, Nand Gwāliyāri, Bhawāni, Sīvdās, Tulsi, Tiriyā, Pars, Bhagwān, Dhanrāj, Sunkar Gujrāti, Banwāri, Padārat, Rāmdās. The first four are mentioned in *Ā'in i Akbari*, translation, vol. i., p. 108, among the masters of the art at the court of Akbar. There are also some Muslim names, such as Ibrāhīm Ḳahhār, Maṣūr Naḳḳāsh (Nādir ul-'Aṣr, see *Tuzuk Jahāngīri*, p. 235), and Farrukh, the last also mentioned in the *Ā'in i Akbari*.

For other copies see Ethé, *Bodleian Catalogue*, nos. 180—183.

76.

Or. 3271.—Foll. 138 ; 8½ in. by 5¼ ; 15 lines, 3 in. long ; written in fair Nestalik in the first half of the 18th century ; damaged by damp and partly discoloured.

I. Foll. 2—45. تتمه اکبر نامه

A continuation of Akbar Nāmah, comprising the last four years of the reign of Akbar, by 'Ināyat-ullah B. Muḥibb 'Ali.

Beg. بر ضمایر والا شکوه خرد پروران تواریخ پژوه که پرده کشایان اسرار کهن دنیا و دانایان اطوار جهان اعجوبه نماید پوشیده نماید

The same beginning is found at fol. 12 of another copy, Or. 1854, described in the *Persian Catalogue*, p. 929*a*. The author's name is given in the following endorsement, apparently in the hand of the copyist : تتمه اکبر نامه از ابتدا چهل و هفتم لغایت سال پنجاهم مولفه عنایت الله محب علی. The same 'Ināyat-ullah B. Muḥibb 'Ali is mentioned as the author of a *Takmilah i Akbar Nāmah* in *Ta'rikh i Muḥammadi*, Or. 1824, fol. 131*b*.

The present work is quite distinct from a similarly entitled history ascribed to Shaikh 'Ināyat-ullah, extracts of which are given in *Elliot's History of India*, vol. vi., pp. 103—115. While in the latter the murder of Abu 'l-Faḍl is told in a few lines, and without any direct implication of Jahāngīr in the crime, the author of the present work narrates the same event in the most circumstantial manner, and distinctly states that the murderer, Barsingh Dev, acted at the bidding of Jahāngīr. He dwells at length on the courage displayed by Abu 'l-Faḍl in the fatal encounter, on the sad loss entailed by his

death, and on the overwhelming grief of Akbar.

II. Foll. 46—138. History of Shāhjahān, from his birth to his accession, ascribed in a contemporary endorsement to Mu'tamad Khān : احوال شاهزادگی شاهجهان مولفه معتمد خان

It begins, without any preface, with the following heading : ذکر سطوع نیر جاه و جلال و طلوع کوکب دولت و اقبال یعنی ولادت با سعادت شایسته افسر کیانی زبیده اورنگ کامرانی چراغ افروز دودمان کورگانی شاه جوانبخت بلند اقبال صاحبقران ثانی

The text begins : چون مشیت ایزد عز شانه و اراده حق جل سبحانه بانتظام سلسله صوری و معنوی و ترتیب مصالح دینی و دنیوی اله

The dates are given throughout with great precision according to the days of the Ilāhi months, with the corresponding dates of the lunar months. The work concludes with the arrival of Shāhjahān at Agra, his Julūs on the 8th of Jumāda II., 1037, and an enumeration of the stages of his journey from Junir to the capital. Some verses inserted after the account of the Julūs end with this line :

شد عهد تو پای مرد ایام آغاز ترا مباد انجام

which shows that the work was written during the reign of Shāhjahān.

Mu'tamad Khān, if such be the author's name, must be a distinct person from his namesake, the author of the Ikbāl Nāmāh. The latter, when referring to himself, uses such a phrase as "the present writer," while in corresponding passages our author mentions Mu'tamad Khān by name.

In a note written on the first page of the volume Mirza Muḥammad B. Mu'tamad Khān states that in Zulhijjah, A.H. 1157, he received the above two works from 'Ināyat Khān Rāsikh, son of Shams ud-Daulah Luṭf-

ullah Khān Bahādur Tahavvur Jang. This same 'Ināyat Khān is mentioned in the Persian Catalogue, p. 876*b*, as the editor of a collection of royal letters.

77.

Or. 3276.—Foll. 314; 10½ in. by 5¼; 15 lines, 3 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century.

جهانگیر نامہ

The Memoirs of Jahāngīr.

Beg. از عنایات ازلی [بی] غایات الهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چہارده ہجری گذشتہ

The contents agree substantially with those of Add. 26,215 described in the Persian Catalogue, p. 253*b*, and with the edition printed at Ally Gurh, 1864, under the title of توزک جهانگیری. The first part of the Memoirs, comprising the first twelve years of the reign, ends at fol. 300*b*, and is followed, without any heading or break in the text, by the second part, beginning with the thirteenth year. The MS. breaks off in the middle of that year at a passage relating to the painter Mansūr, and corresponding with p. 235, line 32, of the Ally Gurh edition.

On the first page and within an ornamental border is found this misleading title : نامہ بہرام از خاقان نزد ہرمزد شاہ

For other copies see Ethé, Bodleian Catalogue, nos. 219—20.

78.

Or. 3287.—Foll. 134; 10½ in. by 6½; 19 lines, 4¼ in. long; written in fair Nestalik in the 17th century.

لطائف الاخبار

Account of the siege of Kandahār by Dārā Shikūh. See the Persian Catalogue, p. 264*b*, and Ethé, Bodleian Catalogue, nos. 238-9.

Beg. حمد بيجدی که ابواب فتح را بروی پادشاهان
تواند کشاد

The author, whose name does not appear in the work, was Badī' uz-Zamān Rashīd Khān, who died, as Divan of Shāh 'Ālam, upwards of eighty years old, in Agra, A.H. 1107. See Ta'rīkh i Muḥammadi, Or. 1824, fol. 234*b*, and Or. 1937, fol. 15*b*.

This copy wants about a page and a half at the end.

On the first page is a Waḳf, or pious donation, of the book by Mirza Mahdī B. Mirza 'Aḫā-ullah ul-Ḥusaini, dated Muḥarram, A.H. 1109 (A.D. 1697). On the same page is an impression of the seal of General Carnac.

79.

Or. 3610.—Foll. 20; 16 in. by 11; 12 lines, 6 $\frac{3}{4}$ in. long; written in fair large Nestalik, with fourteen whole-page and two double-page miniatures, apparently in the 18th century.

Detached fragments of a historical work relating to the reigns of Bahādūr Shāh and Jahāndār Shāh. Fol. 1 relates to the death of Bahādūr Shāh, and begins as follows:

شهریار کشت و سه ماه در انجاء بخوبی و خورمی گذرانیده
چون روز عمر شهریار شب کردید و نقد عمرش بصرف
آمده بود

The work appears to have been composed during the short reign of Jahāndār Shāh. It is written in rather florid prose interspersed with verses, and is very circumstantial, but

quite destitute of dates. The subjects of the remaining fragments are as follows:

Foll. 2—3. Kāmbakhsh orders Mīr Malang (Aḫsan Khān) and other Amīrs to be executed. His defeat and death (A.H. 1120).

Foll. 4—8. Rising of the Sikhs under Banda. Expeditions of Vazīr Khān and of Prince Mu'izz ud-Dīn against them (A.H. 1120).

Foll. 9—20. Victory of Mu'izz ud-Dīn Jahāndār Shāh over his brothers. His accession. Poetical description of his mistress La'l Kunwar and of his mad passion for her (A.H. 1124).

Bound up with this volume is a large sheet containing a deed of sale relating to a private house in Lucknow, dated 13 Zulḫadah, A.H. 1264 (A.D. 1848).

80.

Or. 3281.—Foll. 86; 8 in. by 4 $\frac{3}{4}$; 15 lines, 3 in. long; written in small and close Nestalik, apparently in the 18th century.

History of the reign of Muḥammad Shāh down to the 14th year.

This is the anonymous work designated in some MSS. as صیفة اقبال, three copies of which have been described in the Persian Catalogue, viz. Or. 1900, p. 940*a*; Or. 1656, II., p. 1008*a*; and Or. 1747, VI., p. 1015*b*. Compare p. 1055*b*, VIII.

The present copy has two additional chapters at the beginning. The first begins قال النبی صلی الله علیه وعلی آله و صحبه وسلم الرویا الصالحة جزء من سنة اربعین جزء من النبوة رسمی است قدیم وعادتی مستدیم. It relates to a vision seen by Bigam Ṣāhib, mother of Muḥammad Shāh, six days after his birth. The second is a record of that birth, which took place in

Ghaznīn on the eve of the 23rd of Rabī' I., A.H. 1114. The third section, which begins fol. 7*b*, is identical with the first section of Or. 1900. From that point the contents of both copies are in substantial agreement; but towards the end the present MS. gives in full Muhammad Shah's correspondence with the Persian court, much abridged in the other. It contains, moreover, the appendix ('Tazyīl) on the Indian seasons mentioned in the Persian Catalogue, p. 1008*b*.

On the fly-leaf is written: "For Capt. Scott with Mr. Polier's compts."

81-2.

Or. 4609 and 4608.—Two uniform volumes consisting respectively of foll. 140 and 283; 9 lines, 4½ in. long; written in cursive and straggling Indian Nestalik, about A.D. 1796.

[G. CECIL RENOARD.]

A collection of Akhbār, or news-letters, relating to daily occurrences at the Courts of Delhi, Lucknow, Rāmpur, and the camps of the Mahratta generals from the 18th of Ṣafar, A.H. 1210, to the 23rd of Rajab in the same year (September, 1795—January, 1796).

The news-letters appear to have been received and compiled in Lucknow. Those which relate to the Court of the Vazīr ul-Mamālīk Āṣaf ud-Daulah are dated on consecutive days. They are the most circumstantial and the latest in date. The others are from the Court of Dehli, from the camps of the Marattah generals, viz. Daulat Rāo Sindhya, Takoji Holkar, Kāshi Rāo Holkar, from the camp of Navvāb 'Alī Bahādur (the Oude general), and from the seat of Naṣr-ullah Khān of Rāmpūr.

Beg. اخبار دربار معلی واقعه بتاریخ هیجدهم صفر المظفر سنه ۱۲۱۰ هجری مقام شاه جهان آباد دیروز

حضرت جهان پناه در مکان تسمیح خانه تشریف آوردند پس سید رضی خان آمده مجرا کرده عرضی میجر پالم صاحب بهادر برای حضور اقدس و یک قطعه عرضی برای مرزا اکبر شاه بهادر کذرائیده

The first volume ends with the Akhbār of Āṣaf ud-Daulah on the 23rd of Rabī' I. The second volume, Or. 4608, begins with the Akhbār of the Dehli Court on the 26th of Rabī' I., and ends with a news-letter from the camp of Lakhwāji Panḍit, dated the 17th of Rajab, and imperfect at the end.

The MS. passed from Renouard's hands into the possession of Dr. John Lee, in whose catalogue it is noticed, p. 57, no. 174.

83.

Or. 4776.—Foll. 345; 12¼ in. by 6¼; 12 lines, 4 in. long; written in cursive Nestalik, apparently in India in the 19th century.

I. Foll. 1—56. مرآت الہند

Revenue tables of the Subahs of Hindostan, written in Siyāk, by Muḥammad Laṭīf, son of Muḥammad 'Alī B. Muḥammad Shāh, of Broach in Gujrāt.

Beg. الحمد لله رب العالمين والعاقبة للمتقين . . . اما بعد ميکويد محمد لطيف ولد محمد علي ابن محمد شاه از اولاد حضرت امير المومنين ابو بکر ابن ابی قحافه رضی الله عنهما

The preface contains verses in praise of Abu'l-Faṣl and of Shāh 'Ālam, a celebrated saint who died A.H. 880, and whose tomb in Aḥmadābād is an object of pilgrimage. The author appears to have been a devout worshipper of holy personages. Further on, under Ajmīr, he breaks out again into a panegyric on Mu'īn ud-Dīn Chishti, a great saint buried in that city. The date of

composition is not given, but a reference to Aurangzib, fol. 3*b*, shows that the work was written after his time. The tables, which begin, fol. 5*a*, with Gujrāt, end with Multan.

Another copy is mentioned by Rehatsek, Mulla Firuz Library, p. 102, no. 58.

II. Foll. 57—78. History of the kings of Gujrāt, extracted from the work entitled تاريخ ممالك هند, which was written A.H. 1196 by Ghulām Bāsīṭ. This chapter corresponds with foll. 94*b*—102*a* of the MS. Add. 27,250, described in the Persian Catalogue, p. 237. See for another copy Rehatsek, *ib.*, p. 76, no. 15.

III. Foll. 79—345. تذكرة الملوك

A general history of India, treating more especially of the 'Ādishāhis of Bijapur, by Rafi' ud-Dīn Ibrāhīm Shīrāzi, who wrote about A.H. 1020. See the Persian Catalogue, p. 316, and Rehatsek, *ib.*, p. 73, no. 11, where the contents are described.

The portion of the work contained in the present MS. corresponds with foll. 46—206 of the complete copy previously described, Add. 23,883. It consists of chapters (Faṣl) 6—9, beginning with the kings of Gujrāt and ending with the Timurides, as described in the Persian Catalogue. But Faṣl 9 is not brought down further than the early part of Akbar's reign. The last section relates to the murder of his Vazir, Atakah Khān, which took place A.H. 970.

On the last leaf is the name of a former owner, John W. Watson.

84.

Or. 2692.—Foll. 393; 12¼ in. by 7¾; 24 lines, 4¾ in. long; written in neat Nestalik; dated (fol. 263*b*) 12 Sha'bān, A.H. 1258 (A.D. 1842). [E. B. EASTWICK.]

I. Foll. 1—263. حديقة العالم

History of the Kūṭubshāhis and of the Nizāms of Haidarabad, by Mīr Abu 'l-Kāsim, surnamed Mīr 'Ālam. See the Persian Catalogue, pp. 323—25.

Beg. نظام ملك مسخنوری و انتظام قلمرو معنی كستری وقف سالاری حمد شاهنشاهی كه انج

The contents agree with those of the edition lithographed in Haidarabad, A.H. 1266. The second Maḳalah begins at fol. 136*a*. This copy was written, as stated at the end, by Muḥammad Vazīr for Mīr Muḥammad Ḥusain Mūsavi, whose seal dated 1249 is impressed on the first page.

The MS. was presented A.H. 1285, to whom is not stated, by the latter's daughter, Ḥusaini Begam.

II. Foll. 264—393. تحفة العالم

Account of Shushtar and of the author's travels in India, by 'Abd al-Laṭīf B. Abu Ṭalīb Shushtari. See the Persian Catalogue, pp. 383-4.

Beg. دلکش صغیری که عندلیب دشتان سرای خامه پردازی

The work was composed A.H. 1216. An appendix added by the author, A.H. 1219, is written separately, foll. 389—393. At the end is a notice by Aḥmad 'Alī, stating that the author died in Haidarabad on the eve of Monday, the 6th of Zulḳa'dah, A.H. 1220; but some verses written by the same hand give for the same event the chronogram دریغا آه, *i.e.* 1221.

For other copies see Mulla Firuz Library, p. 69; Pertsch, Berlin Catalogue, no. 98; and Ethé, Bodleian Catalogue, no. 323.

85.

Or. 4688.—Foll. 222; 12 in. by 7½; 17 lines, 5 in. long; written in neat Nestalik, with

'Unvān and ruled margins, apparently in the 19th century.

کوهر عالم تحفة للشاه

A history of Kashmīr, by Badī' ud-Dīn Abu'l-Kāsim Muḥammad Aslam, poetically surnamed Mun'imi, son of Maulavi Muḥ. A'zam Kūl, with the takhalluṣ Mustaghni.

Beg. فاتحه تواریخ ابدی و اختراع عالم سپاس
بیقیاس جناب اقدس خالق کوه الخ

The author mentions in his preface the following two works as his principal authorities: 1. The work of Khwājah Muḥ. A'zam Dīdahmari, son of Khair uz-Zamān Khān, entitled واقعات کشمیر, and brought down to A.H. 1160 (see the Persian Catalogue, p. 300), the author of which had somewhat curtailed his account of kings so as to devote more space to the lives of Sayyids, saints, and poets. 2. The Nūr Nāmah, a collection of the inspired utterances of the holy Shaikh Nūr ud-Dīn Valī, written down in the language of Kashmīr by one of his disciples, and afterwards translated into Persian, with the title of مرآت الاولیا, by Maulānā Aḥmad 'Allāmah, a panegyrist of Sultan Zain ul-'Ābidīn. In A.H. 1188 the author, having proceeded from Lucknow to Etāwa with the Vazir's army, met there a descendant of the Chak kings of Kashmīr, and obtained from him the autograph MS. of the above-mentioned translation, from which he extracted most of the contents of the first section of his work. For the thirty or forty years which had elapsed since the conclusion of the Vāki'āt, he relied on information obtained from trustworthy persons and on his own memory. This would bring the date of composition of the present work to A.H. 1190—1200.

Further on, fol. 6b, there is a full list of sources (given *in extenso* by Ethé, no. 320) which appears to have been bodily taken from the Vāki'āt i Kashmīr (see the Persian

Catalogue, p. 300b). The preface concludes with a dedication in prose and verse to Shāh 'Ālam, and with a table of chapters.

The title, which in the preface, fol. 9a, is given as above, appears in a somewhat different form, namely کوهر نامه عالم, in the dedicatory verses, fol. 7b.

The work is divided into a Muḥaddimah, six Ṭabaḳahs, and a Khātimah, as follows: Muḥaddimah: Peculiarities of Kashmīr, its climate and noteworthy sites, fol. 9a. Ṭabaḳah I. Origins of Kashmīr, conflicting traditions of Muslims and Hindus, and ancient kings, in two Ḳisms, fol. 16b. The second Ḳism, beginning fol. 32a, treats of the Dā'ūdī line and the Pāndus. Ṭabaḳah II. Hindu Rajahs, fol. 54b. Ṭabaḳah III. Muslim kings, fol. 84a. Ṭabaḳah IV. Kings of the Chak line, fol. 132b. Ṭabaḳah V. Timurides, fol. 168.

The fifth Ṭabaḳah, which is the last extant, comes to an abrupt termination with A.H. 1150. The last event recorded is the struggle of the Nāib, Abu'l-Barakāt Khān, with rebels headed by Mīr Muḥammad Ja'far, resulting in a battle fought by the contending parties on the 14th of Muḥarram, A.H. 1150. See the Vāki'āt i Kashmīr, Add. 26,282, fol. 285a, and Newall's abstract in the Journal of the Asiatic Society of Bengal, vol. xxiii., p. 413.

A copy described by Ethé, Bodleian Catalogue, no. 320, breaks off at the same point, which makes it probable that no more was written.

86.

Or. 2699.—Foll. 112; 10 in. by 6¼; 15 lines, 3½ in. long; written in cursive Nestalik; dated 12 Rabī' II., A.H. 1247 (A.D. 1831).

حشمت کشمیر

A history of Kashmīr, with an account

of the neighbouring countries, by 'Abd ul-Kādir Khān B. Kāzī 'l-Kuzāt Maulavi Vāṣil 'Ali Khān.

Beg. بعد حمد خالق لطيف الخبير که جماعه انبيا و مرسلين را به تنزيل صحايف و کتاب و وحى و الهام خبردار فرموده

For an account of the author and his work see the Persian Catalogue, p. 1016, v. The history was completed, as stated at the end, at Benares, A.H. 1245, A.D. 1830. The main authority followed by the writer for the history of Kashmir is the work of Muḥammad Badi' ud-Dīn Abu 'l-Kāsim Aslam, poetically surnamed Mun'imī, son of Maulavi Muḥ. A'zam, surnamed Kūl (see the preceding MS.). It was written, he says, about the beginning of the reign of Āṣaf ud-Daulah under the title کوهر تحفه عالم شاهى.

The work is divided into four Chamans and a Khātimah, as follows: Chaman I. Account of Kashmīr, fol. 6*b*, چمن اول در بيان حالت خاص ملک کشمير و جزوی عجایباتش و هندوستان که جنوبش واقع است. Ancient history and Hindu Rājahs, fol. 6*b*. Muslim kings, fol. 29*a*. Šūbadārs under the Timurides down to the conquest by Aḥmad Shāh Dur-rānī, fol. 55*a*. Curiosities and wonders of Kashmīr, fol. 72*b*. Its trade and manufactures, fol. 75*b*.

Chaman II. Description of Tibet and Kāl-mākīstān, including an account of the religion of the Tibetans and of the painter Mānī, fol. 81*a*.

Chaman III. Account of Badakhshān, fol. 90*a*.

Chaman IV. Description of the highlands of Afghanistan, namely, Pagli (?), Ghūr, Ghaznīn, and Kūh i Sulaimān; with a brief history of the Afghans, fol. 93*b*.

Khātimah: A short review of the just rulers of India, concluding with a eulogy on the Company's rule, fol. 111*a*.

LOCAL HISTORIES.

87.

Or. 2777.—Foll. 199; 8¼ in. by 4¾; 13 lines, 2½ in. long; written in neat Nestalik, with a highly finished 'Unvān and colour-ruled margins, apparently in the 19th century.

[COMTE DE GOBINEAU.]

تاریخ بخارا

History of Bukhara, translated from the Arabic work of Abu Bakr Muḥammad B. Ja'far an-Narshakhi.

Beg. الحمد لله الذى بنعمته تتم الصالحات سپاس و ستایش خدای تعالی را جل جلاله که آفریننده جهانست

The original author, an-Narshakhi, was born A.H. 286, and died A.H. 348 (see al-Sam'ānī, fol. 558*a*). He wrote the history of Bukhara, A.H. 332, for the Sāmānī king, Amīr Ḥamīd Nūḥ B. Naṣr. The work was translated into Persian, A.H. 522, by Abu Naṣr Aḥmad B. Muḥ. B. Naṣr al-Kubāvi.

The present MS. contains an abridgment of the latter version made A.H. 574, for the Mufti of Bukhara, Tāj ul-Ma'ālī 'Abd ul-'Azīz B. Ḥusām ud-Dīn 'Umar, by Muḥammad B. Zufar B. 'Umar.

This abridged version has been edited by M. Charles Schefer, Paris, 1892. A considerable portion of the work had been previously published by the same scholar in the first volume of his Chrestomathie Persane, pp. 9—55, ۷۵—۷۶. A short extract was given by Lerch in the Transactions of the Congress of St. Petersburg, tom. ii., pp. 424—9. The contents have been described by Vambéry, History of Bokhara, p. xii. For other copies see Morley's Catalogue, p. 151, and Khanykov, Mélanges Asiatiques, vol. ii., p. 437.

Contents: Preface of Muḥ. B. Zufar, fol. 1*b*. Kāzīs of Bukhara, fol. 3*a*. Extract from the

Khazā'in al-'Ulūm of 'Abd ur-Raḥmān B. Muḥ. an-Naiṣhābūrī (printed in the *Chrestomathie Persane*, vol. i., pp. 11—14), fol. 5*a*. The Khātūn, queen of Bukhara, fol. 8*b*. Description of Bukhara, its environs and public buildings (*Chrestomathie Persane*, pp. ۳۰-۳۴), fol. 12*b*. Silver coinage of Bukhara (published by Lerch, *l.c.*, pp. 426—8), fol. 39*b*. Muslim conquest, fol. 42*a*. Division of Bukhara between the Arabs and Persians, fol. 48*b*. Rule of Kūtaibah B. Muslim, fol. 50*b*. Origins of Āl i Sāmān, fol. 69*a*. Rise of Muḥanna', foll. 77*a*. History of the Sāmānis, fol. 91*b*. This last section is brought down by an-Narshakhi to the accession of Nūḥ B. Naṣr, A.H. 331, fol. 115*b*, and briefly continued by the translator to the death of Maṣṣūr B. Naṣr, A.H. 365.

The text is in close agreement with M. Schefer's edition, pp. 2—99.

88.

Or. 3391.—Foll. 138; 12½ in. by 7¼; 17 lines, 4 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 15th century. [SIDNEY CHURCHILL.]

کتاب قم

A historical and topographical account of the city of Ḳum, written A.H. 378 by Ḥasan B. Muḥammad B. Ḥasan Ḳummi, and translated from Arabic, A.H. 825, by Ḥasan B. al-Ḥasan 'Abd ul-Malik al-Ḳummi.

The translator's preface begins: الحمد لله
جاعل العلماء انجما للاهنداء زاهرة واعلاما للاقتداء ظاهرة
... چنين كويد مفسر اين كتاب ومأول اين خطاب
اصغر عباد الله جرما واكثرهم جرما حسن بن الحسن عبد
الملك القمي

The translation of the original work begins, fol. 2*b*, as follows: چنين كويد مولف اين كتاب

حسن بن محمد بن حسن قمي كه حق سبحانه و تعالى
ايام عمر مولانا صاحب الجليل كافي الكفاة كشيدة كرداناد

The work is dedicated to a mighty Vazīr, Ṣāḥib al-Jalīl Kāfi 'l-Kufāt, whose proper name does not appear. It was apparently Ibrāhīm B. 'Abbād, the famous Vazīr of two successive sovereigns of the Buvaihi dynasty, viz. Mu'ayyad ud-Daulah and Fakhr ud-Daulah, who died A.H. 385. The latter prince is named in the preface as the reigning sovereign, and in other passages, foll. 5*b* and 9*a*, mention is made of the Vazīr's father, Shaikh al-Amīn Abu 'l-Ḥasan 'Abbād B. 'Abbās, who is described as the Vazīr of Rukhn ud-Daulah, and is stated to have died A.H. 330. In the preface the author dwells at great length on the merits of his patron, and especially on the benefits conferred by him upon the city of Ḳum, on the magnificence with which he enriched its holy Sharīfs and its 'Ulamā, on the copious water-supply created by him, on the number of books placed by him at the disposal of students, and generally on his just and beneficent administration.

The author was induced to write this book by the fact that his brother, Abu 'l-Ḳāsim 'Ali B. Muḥ. B. al-Ḥasan al-Kātib, then governor of Ḳum, had searched in vain for a history of that city. He compiled it from a number of scattered notices and from oral tradition. Two of the historical chapters are brought down to A.H. 378, evidently the date of composition.

The work is divided into twenty Bābs, subdivided into sections (نصول) amounting altogether to fifty. Of those Bābs only the first five are extant in the MS. The headings of all the twenty Bābs, given at the end of the preface, foll. 9 and 10, are too long to be quoted in full. The heading of Bāb I. begins as follows: باب اول در ذكر قم وسبب
نام نهادن قم بدین نام بعد از نام نهادن او بفارسی

و ذکر قدیم امر قم و حدیث آن و صورت فتح ناحیت آن و انتهای حدود آن و مسافت اقطار آن و ذکر طول و عرض و برج طالع آن و عدد راهها و دروازهها و میدانها و مساجد و حمامات آن و سبب جدا کردن از اصفهان و وقت شهر ساختن آن و آنچه در بقعه و خطه قم داخل است و بدان تعلق دارد از ضیاعها و نامهای آن و ذکر باروی کهنه و نو آن و ذکر اول مسجدی که بقم بنا نهادند و منبر دران منصب کردند تا انگاه که مسجد جامع بدان بنا نهادند و منبر بدان نقل کردند الخ

Briefly stated, the contents of the twenty Bābs are as follows: I. Name and origin of Ḳum; its topography and principal buildings, fol. 10*b*. II. Surveys of the land; tribute and taxation, fol. 54*b*. III. Descendants of Abu Tālib, fol. 101*b*. IV. Arab settlers of the family of Malik B. 'Āmir Ash'ari, fol. 113*a*. (After fol. 112 there is a lacuna, without any apparent break in the text, so that the end of Bāb III. and the beginning of Bāb IV. are wanting.) V. The Ash'aris after their conversion to Islām, foll. 123—138. (This Bāb concludes in the present MS. with an account of the taking of Sūs by Abu Mūsa al-Ash'ari.) VI. Genealogy of the Arabs of the race of Ḳaḥṭān. VII. Arabs who held sway in Ḳum. VIII. Celebrated battles of the Arabs. IX. Arabs and Persians who ruled in Ḳum, and some renowned secretaries of the Dīvān. X. Introduction of Islām and notice of some celebrated Persians. XI. Chronicle of the governors of Ḳum from A.H. 89—378. XII. Ḳāzis of Ḳum. XIII. General chronicle of the Khalifs from the time of Muḥammad to A.H. 378. XIV. Estates belonging to the Sultan. XV. Estates belonging to Ḳum and to private persons. XVI. 'Ulamā. XVII. Men of letters. XVIII. Poets. XIX. Jews and Magians. XX. Peculiarities of Ḳum and miscellaneous historical notices.

The Persian translation was made A.H. 825

by desire of a personage whose name is preceded by a string of almost royal titles, Khājah Fakhr ud-Dīn Ibrāhīm B. 'Imād ud-Dīn Maḥmūd B. Shams ud-Dīn Muḥ. B. 'Ali Ṣafi : الفواجه فخر الحق والدنيا والدولة والدين ابراهيم : بن صاحب الاعظم الفواجه عماد الدولة والدين محمود بن الفواجه شمس الدولة والدين محمد بن علي صفی خلد الله تعالى ظللال عواطفه who was probably governor of Ḳum or Kashan under Shāhrukh.

On the first page is a circular illuminated border enclosing a title which has been obliterated. Above is written : تاریخ دار المومنین قم
الحسین بن علی بن حسن

89.

Or. 3587.—Foll. 179; 8 $\frac{3}{4}$ in. by 5; 19 lines, 3 in. long; written in small and neat Nestalik; dated 1 Jumada II., A.H. 835 (A.D. 1432). [SIDNEY CHURCHILL.]

تاریخ دیهق

A History of the district of Baihaḳ, by Abu 'l-Ḥasan 'Ali B. Shams ul-Islām Abu 'l-Ḳāsim Zaid B. Shaikh ul-Islām Abu Sulaimān Amīrak Muḥammad, &c., al-Baihaḳi.

Beg. سباس خدايرا که دلایل واضحه و براهین و راححه بر عزت و وحدانیت او امانت کواهی بحق و صدق می گذارند . . . و بعد چنین گوید ابو الحسن علی بن الامام شمس الاسلام ابی القسم زید بن شیخ الاسلام جمال القضاة و الخطبا ابی سلیمان امیرک محمد بن الامام المفتی فخر القضاة ابی علی الحسین الخ

The author belonged to the ancient family of the Hākimis, which had given eminent divines and Kadis to Baihaḳ. In the preface he traces up his pedigree to Huzaimah B. Thābit, one of the Companions of the Prophet, and from him upwards to Shem, son of Noah. He completed this work on the fifth of Shavvāl, A.H. 563, in the village of Shashtamad.

He occasionally refers to two works previously written by him in Arabic, namely, *لباب الانساب*, and *القاب الاعقاب*, treating of the genealogy of the descendants of the Prophet, and *مشارب التجارب وغوارب الغرائب*, being a continuation of *Ta'rikh i Yamīni*. An extract from the latter, relating to *Sultān Shāh of Khwārazm*, and quoted by *Ibn ul-Aṣīr* in his *Kāmil*, vol. ix., p. 249, is brought down to A.H. 595. He wrote also a continuation of the *Dumyat ul-Ḳaṣr* of *al-Bākharzi*, entitled *وشاح الدمية* (*Ibn Khallikān*, De Slane's version, vol. ii., p. 323, and *Haj. Khal.*, vol. iii., p. 238, vi., pp. 442, 510).

The two works which he mentions as his principal authorities are the *Ta'rikh Naishābūr*, in twelve volumes, by *al-Ḥākim Abu 'Abdallah Muḥ. B. 'Abdallah* (d. A.H. 405), and *Ta'rikh Baihaḳ*, by 'Ali B. *Abi Ṣāliḥ al-Khuwāri*.

In a long preface the author laments the decline of sciences in his day, especially of those which are the special glory of the Arabs, namely, *Hadith*, genealogy, and proverbs; after which he dilates on the charm and importance of a study of history. The work is rather a collection of biographical notices than a history proper. The contents are as follows:

Preface, fol. 1*b*. Principal countries of the world, fol. 11*a*. Standard works of history, fol. 11*b*. Histories of towns, fol. 13*a*. Eminent peculiarities of *Baihaḳ*, fol. 13*b*. "Companions" who came to *Baihaḳ*, fol. 15*a*. Muslim conquest, A.H. 30, fol. 15*a*. Climate, fol. 15*b*. Things in which various countries excel, fol. 17*a*. Plagues peculiar to each country, fol. 17*b*. Capitals of various countries, fol. 18*b*. Dependence of climate on the elements, fol. 19*a*. Etymology of *Baihaḳ*, its limits, and its division into twelve districts, called *ربع*, fol. 19*b*. Foundation of *Sabzavār*, and memorable events which took place there from the time of *Bahman B.*

Isfandiyār to A.H. 455, fol. 22*a*. Ancient families of *Baihaḳ*, in the following order: *Sayyids*, fol. 30*b*; *Ṭāhiris*, fol. 37*a*; *Sāmānis*, fol. 38*a*; *Maḥmūdis*, fol. 39*b*; *Saljūks*, fol. 40*a*; *Nizām ul-Mulk* and his descendants, fol. 41*a*; *Muhallabis*, fol. 47*b*; *Fūlādvand* and his descendants, who were the hereditary *Ra'īs* of *Baihaḳ*, fol. 52*b*; *Hākimis*, the author's family, fol. 57*b*; the *Baihaḳis*, fol. 61*b*; *Mukhtāris*, fol. 65*a*; *Mikālis*, fol. 67*b*; and a few more families, the last being that of *Muḥ. B. Ibrāhīm Ibn Sīmjūr*, fol. 77*a*. Notices of 'Ulamā, Imāms, and other eminent men who were born in *Baihaḳ*, or dwelt there, fol. 79*a*. Memorable events in *Baihaḳ*, from the incursion of *Ḥamzah Āzarak*, A.H. 213, to the author's time, fol. 156*a*. Remarkable things peculiar to *Baihaḳ*, fol. 162*a*. Siege of *Sabzavār* by *Mu'ayyid ud-Daulah Malik ul-Mashriḳ*, A.H. 561-2, foll. 166*a*.

This last chapter breaks off, foll. 166*b*, without any visible gap in the text, and is immediately followed by some moral precepts and anecdotes, which conclude the work.

The MS. was apparently transcribed from a copy which was defective at the end.

The latter part of the volume, foll. 171—9, contains three additional pieces written by several hands, namely:

1. *Faḥ Nāmāh*, or bulletin addressed to *Muḥ. Ṣūfi Tarkhān* at *Herat* on a victory gained over *Iskandar* at *Sultāniyyah*.

2. Notices of *Aḥmad B. al-Ḥusain al-Baihaḳi* and of *al-Farrā*, in Arabic, from the *Muhimmāt* of *al-Isnawi*.

3. *Nasab Nāmāh i Mikāliyyah*, or genealogy of the *Mikāli* family, by *Naṣir ud-Dīn Ṭūsi*; copy dated A.H. 896.

The *Ta'rikh i Baihaḳ* is mentioned by *Haj. Khal.*, vol. ii., p. 122. A MS. described by *Pertsch*, *Berlin Catalogue*, no. 535, has the same title as ours, but a different beginning.

90.

Or. 2887.—Foll. 93; 9 in. by $5\frac{1}{2}$; 12 lines, $3\frac{1}{8}$ in. long; written in fair large Nestalik, with neat 'Unvān and gold-ruled margins; dated 15 Zulhijjah, A.H. 1286 (A.D. 1870).

[SIDNEY CHURCHILL.]

عقد العلى للموقف الاعلى

A history of the conquest of Kirman by the Ghuzz chieftain, Malik Dīnār, A.H. 581—3; by Afzal ud-Dīn Aḥmad B. Ḥāmid Kirmāni.

تعالى الله خالق كل شئ وجل الله رازق كل
حى قادر خدائى و لطيف رهنمائى كه كلة ازرق و رواق
معلق را وراء نواظر بينندگان حجاب عالم غيب كرهانيد ...
چنين كوید مطرز اين اوراق و مبرز اين اعلاق امام عالم
تاج الزمان سلطان الافاضل علامة الزمان افضل المله
والدين احمد بن حامد

Afzal ud-Dīn Kirmāni is chiefly known as the author of the standard history of the Saljūks of Kirmān, entitled *بدائع الزمان فى وقائع كرومان*. See Houtsma, *Recueil des textes relatifs à l'histoire des Seljoucides*, vol. i., p. xi., pp. ۳۵-۱, and *Zeitschrift der D. Morg. Ges.*, Band 39, p. 365. That work is also the main authority of the *Simṭ ul-'Ula* for the early history of Kirman. See the *Persian Catalogue*, p. 849*b*.

The present work was composed in Ṣafar, A.H. 584 (see fol. 42*b*), for presentation to Malik Dīnār, as a record of his glorious victories. It is divided into five parts (Kism) as follows:

I. Decline of the Saljūk dynasty of Kirman, and disturbances which followed the reign of Tughrul Shāh (A.H. 551—565), fol. 6*a*.

II. Invasion and conquest of Kirman by Malik Dīnār, and his eminent qualities (containing a full account of his campaign, from

his entering upon the Kirman territory at Arīz, near Kūbinān, on the 22nd of Rama-zan, A.H. 581, to the taking of Burdashīr in Rajab, A.H. 583, and the complete establishment of his rule), fol. 15*a*.

III. Exhortation to justice and kingly virtues, fol. 44*a*. Early history of Kirman and description of the land and of its principal cities, namely, Jiraft, Barm, Narmāshīr, Burdashīr, and Sīrjān, fol. 58*b*.

IV. Eulogy on the Vazir Kivām ud-Dīn Mas'ūd B. Nizām ud-Dīn Kaikhusrau, and on his forefathers, fol. 67*b*.

V. Life of the author, fol. 82*b*. Owing to the disturbed state of the country and to a famine which occurred in the Kharāj year 570, the author left Burdashīr, intending to repair to the court of Tughān Shāh in Khorasan, but did not go further than Kūbinān,¹ where he was induced to stay by the Amīr Mujāhid ud-Dīn, and remained five years. From thence he was taken most unwillingly to Yezd, where the king put him in charge of the hospital, and wished to retain him also as his Munshi. By some artifice, however, he managed to escape from that compulsory service. Having returned to Kūbinān on the 5th of Muḥarram, A.H. 584, he entered at once on the composition of the present work, designed as a suitable offering to the new sovereign of Kirman.

The work is written in florid prose, freely interspersed with Arabic and Persian verses. For an account of the reign of Malik Dīnār, who died A.H. 591, see Houtsma, *Zeitschrift*, vol. 39, pp. 392—95.

Baron von Rosen gave, in the *Zapiski* of the Archaeological Society, vol. ii., pp. 182—84, some extracts of the present work, partly

¹ Often written كوينات in the MS. Yāḳūt, vol. iv., p. 316, spells the name كويان.

from a MS., partly from an edition lithographed at Teheran, A.H. 1293.

At the end of our MS. is a colophon transcribed from an earlier copy and dated Rabī' I., A.H. 649.

91.

Or. 3584.—Foll. 97; 6 in. by $3\frac{3}{4}$; 12 lines, $2\frac{1}{4}$ in. long; written in small Neskhi, with gold-ruled margins; dated A.H. 1276 (A.D. 1859-60).

[Presented by Sir FRED. GOLDSMID.]

The same work. The five *Ḳisms* begin respectively at foll. 5*b*, 15*a*, 45*b*, 70*a*, and 85*b*. Like the preceding MS. and the Teheran edition, this copy concludes with a colophon dated Rabī' I., A.H. 649.

In a Persian note written on the first page, the writer states that he had borrowed the MS. from the owner, Col. (now General Sir Fred.) Goldsmid, then passing through Kirman, on his way from Teheran to Karāchi, in Sha'bān, A.H. 1282, and had afterwards returned it to him *viā* Bombay.

92.

Or. 2778.—Foll. 219; 9 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{4}$ in. long; written in fair Nestalik; dated Sha'bān, A.H. 1273 (A.D. 1857).

[COMTE DE GOBINEAU.]

تاریخ طبرستان

History of Tabaristan, written about A.H. 613, by Muḥammad B. Ḥasan B. Isfandiyār, and brought down by an anonymous continuator to A.H. 750.

Beg. حمد و ثنا و مدح بی منتها آفریدگار را سزاست که واهب ارواح و خالق اشباح است اما بعد چنین گوید احقر عباد الله محمد بن حسن بن اسفندیار که در سنه ست وستمه الهالیه

This copy agrees substantially with Add. 7633, the contents of which have been described in the Persian Catalogue, pp. 202—4. Like that MS., it wants *Ḳism* III., the heading of which as given in the preface is: در نقل ملک طبرستان از آل وشمگیر که آخر: ایشان نوشرون بن منوچهر بن قابرس بود با سلاطین محمودیان و سلجوقیان

The other sections begin as follows: *Ḳism* I., Bāb 1, fol. 6*b*. Bāb 2, fol. 32*b*. Bāb 3, fol. 45*a*. Bāb 4, fol. 53*a*. *Ḳism* II., fol. 83*a*. *Ḳism* IV., fol. 186*b*.

For the contents of the Oxford MS. see Ethé, no. 307. The work of Ibn Isfandiyār is frequently quoted by Comte de Gobineau in his *Histoire des Perses*; see vol. i., p. 263, &c.

93.

Or. 2862.—Foll. 171; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 21 lines, $3\frac{3}{4}$ in. long; written in small and neat Nestalik; dated 4 Jumāda II., A.H. 1014 (A.D. 1605). [SIDNEY CHURCHILL.]

تاریخ طبرستان

History of Tabaristan, from the earliest time to A.H. 881, by Sayyid Zāhir ud-Dīn B. Sayyid Naṣir ud-Dīn Mar'ashi.

Beg. حمد یجد و قیاس مالک الملکی را که ذات پاکش بصفه دوام و قدم موسوم و موصوفست

This is the work edited by Dorn in the first volume of his "Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres," St. Petersburg, 1850. A full account of the author's life will be found in the preface, pp. 9—22. For a description of the two MSS., both later than the present one, on which that edition is based, see the preface, pp. 25—28, and the Vienna Catalogue, no. 971. Another work of Zāhir ud-

Din, a history of Gīlān, is brought down to A.H. 894. See Ethé, Bodleian Catalogue, no. 309.

The present MS. has in its early portion marginal notes in the hand of Rīza Kūli Khān (Lālah Bāshi), and two lost quires of the original MS. have been supplied by the same hand, namely, foll. 2—8, corresponding with the printed text from p. 3, line 4, to p. 21, line 8; and foll. 53—59, corresponding with p. 167, line 13, to p. 186, line 3.

Copyist: محمد رضا بن محمد علی

94.

Or. 4106.—Foll. 399; 9¼ in. by 6¼; 5 lines, 3⅓ in. long; written in fair Nestalik, with 'Unvān and headings alternately red, blue, and gold; dated Rabī' I., A.H. 933 (A.D. 1526). [SIDNEY CHURCHILL.]

روضات الجنات في اوصاف الهمارة

A history of Herat, from early times to the beginning of the reign of Abu'l-Ghāzi Sulṭān Ḥusain, with an introduction on the topography of the province, compiled A.H. 897 (fol. 14*a*) by Mu'īn az-Zamjī al-Asfīzārī (fol. 16*a*). See the Persian Catalogue, p. 206; Ethé, Bodleian Catalogue, no. 310; and Rehatsek, Molla Firuz Library, p. 94.

This important historical work has become chiefly known by copious extracts published by Barbier de Meynard in the *Journal Asiatique*, 5^e Série, vol. xvi., pp. 461—520, xvii., pp. 438—522, and xx., pp. 268—319. The present copy is earlier, more correct, and more complete than the MS. described in the Persian Catalogue. It has only a short lacuna at the end of Rauzah XXIII. and beginning of Rauzah XXIV.

The twenty-six Rauzahs into which the

work is divided begin as follows: I. fol. 20*b*; II. fol. 29*a*; III. fol. 32*b*; IV. fol. 39*a*; V. fol. 59*a*; VI. fol. 143*b*; VII. fol. 150*a*; VIII. fol. 201*b*; IX. fol. 217*a*; X. fol. 224*a*; XI. fol. 225*b*; XII. fol. 240*b*; XIII. fol. 250*a*; XIV. fol. 258*b*; XV. fol. 272*a*; XVI. fol. 289*b*; XVII. fol. 299*a*; XVIII. fol. 320*a*; XIX. fol. 326*a*; XX. fol. 331*a*; XXI. fol. 358*b*; XXII. fol. 364*b*; XXIII. fol. 371*a*; XXIV. fol. 381*b*; XXV. fol. 388*b*; XXVI. fol. 396*b*. The last two Rauzahs are wrongly designated in the MS. as the 24th and 25th.

Copyist: زين الدين علي بن شيخ احمد بن قطب الدين

95.

Or. 4836.—Foll. 266; 13½ in. by 8½; 17 lines, 5½ in. long; written by several hands on blue-tinted paper in Nestalik, probably early in the 19th century.

شرف نامه

The well-known history of the Kurds, by Amīr Sharaf ud-Dīn B. Shams ud-Dīn Bitlisi. See the Persian Catalogue, p. 208*b*.

This copy has lost the first page and begins, after the last line of the doxology, as follows: اما بعد بر هوشمندان صاحب خبرت پوشیده نمازاد که علم تاریخ متضمن فواید بسیار است

This is the shorter recension of the preface. It has been given by Veliaminof-Zernof in the appendix to the second volume of his edition, pp. 2—5.

Contents: Muḥaddimah. Origin of the Kurds, fol. 3*a*. Ṣaḥīfah I., in five Faṣls, viz.: 1. Jazīrah and Diyārbakr, fol. 5*b*. 2. Dīnavar and Shahrāzūl, *ib.* 3. Fazlavaihs, or Lūr i Buzurg, fol. 6*b*. 4. Lūr i Kūchak, fol. 9*b*. 5. Āl i Ayyūb, fol. 17*b*. Ṣaḥīfah II., in five Faṣls, viz.: Ardalān, fol. 28*b*. 2. Hakkāris, fol. 31*a*. 3. 'Imādiyyah,

fol. 32*a*. 4. Jazīrah, fol. 35*b*. 5. Hışn Kaif, fol. 49*a*.

Şahîfah III., comprising three Firḡahs, as follows: Firḡah I., in nine Faşls, viz.: 1. Chimishkazaks, fol. 53*a*. 2. Mirdāsi, fol. 58*a*. 3. Şāşūn, fol. 63*b*. 4. Khīzān, fol. 69*b*. 5. Killīs, fol. 73*b*. 6. Shīravān, fol. 77*a*. 7. Zarakī, fol. 80*a*. 8. Suvaidis, fol. 85*b*. 9. Sulaimānis, fol. 89*b*. Firḡah II., in ten Faşls (three of these, numbered 7—9, are wanting in this copy as in all known MSS.), viz.: 1. Suhrān, fol. 94*a*. 2. Bābāns, fol. 97*b*. 3. Makri, fol. 101*a*. 4. Barādūst, fol. 103*b*. 5. Maḥmūdis, fol. 105*a*. Dunbulis, fol. 108*a*. 10. Galhurs, fol. 110*b*. After this comes an unnumbered section, fol. 111*b*, relating to the Galbāghī Amīrs, and corresponding with the text given in Veliaminof's Appendix to vol. ii., pp. 36—45. Firḡah III. Kurds of Iran in four Shu'bahs, fol. 113*b*.

Şahîfah IV. Amīrs of Bitlis, in a Fātīḡah, fol. 118*a*, and four Saṭars beginning respectively at foll. 126*a*, 128*a*, 130*a*, and 143*a*. The fourth Saṭar breaks off, fol. 148*a*, at a passage corresponding with p. 414, line 15, of the first volume of Veliaminof's edition.

After this, and without any apparent break in the text, comes the latter part of the Khātīmah, or history of the Osmanlis, beginning in the middle of A.H. 987, and corresponding with pp. 258—308 of the second volume of Petersburg edition.

The first part of the same Khātīmah, imperfect at the beginning and corresponding with pp. 8—258 of the same volume, occupies the remaining portion of the MS., foll. 169*a*—265*b*. At the beginning of the MS. there is a table of contents in the Syriac character.

A French translation of the whole work, with a copious introduction and notes, was published in St. Petersburg, 1868—75, by

F. B. Charmoy. Two Turkish versions have been described in the Turkish Catalogue, pp. 70—72. For other MSS. of the text see the prefaces of Veliaminof, pp. 16—19; and of Charmoy, p. 4; and Ethé, Bodleian Catalogue, nos. 312—14.

96.

Or. 4900.—Foll. 358; 11 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$; 19 lines, 4 in. long; written in fair Nestalik; dated Rabī' I., A.H. 1251 (A.D. 1835).

[SIR HENRY RAWLINSON.]

Another copy of the preceding work.

This MS. has the longer preface beginning *اما بعد بر ضمير منير اكسير تاثير ناظران درر بلاغت* as in the Petersburg edition, and its contents agree closely with Veliaminof's text.

The principal sections begin as follows: Şahîfah I., fol. 10*a*. Şahîfah II., fol. 41*a*. Şahîfah III.: Firḡah I., fol. 81*a*. Firḡah II. comprising eight Faşls, numbered 1—6 and 10—11, viz., 1. Suhrān, fol. 133*a*. 2. Bābāns, fol. 136*b*. 3. Makri, fol. 140*b*. 4. Barādūst, fol. 144*b*. 5. Maḥmūdis, fol. 147*a*. Dunbulis, fol. 151*b*. 10. Galhurs, fol. 155*a*. 11. Bānah, fol. 157*a*. Firḡah III., fol. 158*a*. Şahîfah IV., fol. 163*b*. Fātīḡah, fol. 164*a*. Saṭar 1, fol. 275*a*. Saṭar 2, fol. 177*a*. Saṭar 3, fol. 179*b*. Saṭar 4, in four Vajhs beginning respectively at foll. 194*a*, 196*b*, 199*b*, and 210*a* (about a page at the beginning of Vajh 2 is wanting). Zail, fol. 215*a*. Khātīmah, foll. 220*b*—358*b*.

97.

Or. 2779; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 19 lines, 3 $\frac{1}{4}$ in. long; written in small, close, and cursive Nestalik, apparently in the 17th century.

[COMTE DE GOBINEAU.]

احياء الملوك

A history of Sīstān from the earliest times to A.H. 1028, by Shāh Ḥusain B. Malik Ghiyāṣ ud-Dīn Muḥammad, of the Ṣaffārī line.

للكونه رخساره هنر و زيب عارض نسخ معتبر. Beg. سياس خداونديست كه فرع انسانرا در ظاهر بخلعت لقد خلقنا الانسان في احسن تقويم مخلع فرموده

The author belonged to the princely family of Sīstān, which was represented in his time by Malik Jalāl ud-Dīn Maḥmūd Khān B. Malik Jalāl ud-Dīn Muḥammad. In his account of the genealogy of that prince, which he carries up through sixteen generations to 'Amr B. Laith of the Ṣaffārī dynasty, fol. 9*a*, the author gives his own pedigree as follows: Shāh Ḥusain B. Malik Ghiyāṣ ud-Dīn Muḥammad B. Shāh Maḥmūd B. Shāh Abu Sa'īd, this last being the ancestor in the fifth generation of the above reigning prince.

In the preface the author mentions a history of the kings of Sīstān, written in Arabic by Abu 'Abdullah in the reign of Shāh Ḳuṭb ud-Dīn B. Shāh 'Alī, and translated into Persian by Abu Muḥammad. A later extensive history, compiled by a maternal grandsire of the author, Amīr Muḥammad B. Amīr Mubārīz, in the reign of Malik Nizām ud-Dīn Yaḥya, was no longer extant. The author wrote the greater part of the present work in A.H. 1027, and finished it in 1028. The latest date mentioned is the 25th of Shavvāl of the latter year, when the author was in Isfahan in the suite of Shāh 'Abbās. He refers incidentally to another work of his, a Taẓkirah entitled *خير البيان* (Or. 3397).

The work is divided into a Muḳaddimah, three parts called Faṣl, and a Khātimah, as follows:

Muḳaddimah, treating of the founder of

Sīstān (Garshāsf), of its scholars, traditionists and poets, of its peculiarities, of its names, its revenue, and the genealogy of its kings, fol. 2*b*: مقدمه در بيان آنكه باني بلده سيستان و بادي و دانش ابادي آنمملكت كيست و اسامي اهل فضل و دانش و راويان حديث و اخبار شعراي نامدار و خصوصيات ولايت نيمروز از عجايب و غرايب و ذكر اسامي ان بلده و وجه تسميه بهر اسم و حاصل آنملك و ذكر نسب ملوك ولايت مذکور

Faṣl I. Rulers of Sīstān from Garshāsf to the introduction of Islām and Arab governors, fol. 10*a*.

Faṣl II. Descendants of Kisra, who settled in Sīstān after the Muslim conquest, down to Ya'qūb B. Laiṣ and Khalaf B. Aḥmad. The history is subsequently brought down to Malik Tāj ud-Dīn Abu 'l-Faḍl, the first who assumed the regal title, and, in a further continuation to Malik Ḳuṭb ud-Dīn Muḥammad, fol. 25*a*. (This Malik Ḳuṭb ud-Dīn was appointed by Timūr, A.H. 805, as successor of his father, Shāhshāhān Shāh 'Alī, in the government of Sīstān.)

Faṣl III. From the time of Malik Ḳuṭb ud-Dīn Muḥammad to the date of composition, fol. 48*a*.

Khātimah. Career of the author, his travels, and the wars in which he took part, foll. 188*b*—216*b* (beginning with the author's presentation to Shāh 'Abbās in Ḳazvīn, A.H. 1027).

The Iḥyā ul-Mulūk is one of the authorities quoted by Rīzā Ḳulī Khān in his Nijād Nāmah, no. 42, foll. 7*b*, 76*b*.

A Persian note on the first page states that the MS. was acquired by Comte de Gobineau in Teheran, A.H. 1273 (A.D. 1856-7).

98.

Or. 4901.—Foll. 126 ; $8\frac{1}{4}$ in. by 6 ; 14 lines, $4\frac{1}{8}$ in. long ; written in fair Nestalik ; dated Friday, 16 Sha'bān, A.H. 1255 (A.D. 1839).

[SIR HENRY RAWLINSON.]

تذکره شوشتریه

A history of the city and province of Shushtar, by Sayyid 'Abdullah B. Ni'matullah Shūshitari. See the Persian Catalogue, p. 214*b*.

Sir H. Rawlinson wrote on the fly-leaf: "Copied for me at Baghdad from a MS. of Col. Taylor's [Add. 23,534], Oct. 20, 1839."

99.

Or. 3603.—Foll. 200 ; $8\frac{3}{4}$ in. by $6\frac{3}{4}$; 17 lines, $4\frac{1}{4}$ in. long ; written in neat Neskhi ; dated Dār ul-Khilāfah (Teheran), Sunday, 9 Rajab, A.H. 1304 (A.D. 1887).

[SIDNEY CHURCHILL.]

مرآت القاسان

A geographical and historical account of Kashan, by Mirza 'Abd ur-Raḥīm B. Muḥ. Ibrāhīm al-Ḳāsāni, poetically surnamed Suhail.

Beg. بر لوح ضمیر ارباب بینش و آئینه صافی
خاطر خداوندان دانش پوشیده و پنهان نباشد

The author belonged to the Zarrābi branch of the ancient Dunbuli family, to the history of which he devotes an extensive section of the present work, foll. 131—152. He was a descendant in the fourth generation of Mirza Ḥāji Rizā'i, a brother of the celebrated Malik ush-Shu'arā Fath 'Alī Khān. He wrote the present work in answer to a questionnaire drawn up by the Parsee Mānakji, and sent by order of Shāh Nāṣir ud-Dīn to the

governors of the various provinces of Iran. Jalāl ud-Dīn Mirza Iḥtishām ul-Mulk, who was then governor of Kashan, entrusted the task of drawing up the answers to Mirza 'Abd ur-Raḥīm on the 9th of Rabi' II., A.H. 1287. The latter spent nine months on the work, which was finished in Muḥarram, A.H. 1288, at the time when the prince was suddenly recalled to Teheran.

The questionnaire, the arrangement of which is here followed, consisted of six Bābs, each of which contained nine questions. Some of the questions, having no application to Kashan, received only negative answers.

Contents: The author's introduction on the state of the country of Ḳum and Kashan at the time of the Arab conquest, fol. 11*b*.

Bāb I. Ancient and modern names of Kashan and its founder, fol. 13*a*. Its limits, fol. 14*b*. Mountains and rivers, fol. 27*b*. Torrents, springs and aqueducts (ḳanāt), fol. 40*a*. Jungles and deserts, fol. 52*b*. Climate, fol. 54*a*.

Bāb II. Castles, towns, agriculture and population, fol. 56*a*. Gardens, fol. 82*a*. Pasture-grounds, fol. 86*b*. Snow, rain, hail, &c., fol. 87*a*. Plagues and locusts, *ib*. Earthquakes, famines and floods, fol. 90*a*. Wars and revolutions, from the Afghan invasion to the present time, fol. 91*a*. Epidemic diseases, fol. 94*a*.

Bāb III. Animals, trees, vegetables, cereals, edible roots, minerals, handicrafts, trade and taxes, fol. 94*b*.

Bāb IV. The principal merchants, fol. 99*a*. Bodily features, stature and longevity of the inhabitants, fol. 101*a*. Their disposition and manners, creed, costume, &c., fol. 101*b*. Marriage laws and condition of women, fol. 105*a*. Wealth, measures and weights, fol. 114*a*. Ancient families and celebrated scholars, divines and officials, fol. 115*a*.

Bāb V. Governors from the time of Nādir to the date of writing, fol. 162*b*. Longitude and latitude, fol. 163*b*. Distances and routes to the frontiers of Persia, fol. 165*a*. Amount of cultivated land, revenue, and police, fol. 166*a*.

Bāb VI. Public buildings and places of pilgrimage, fol. 167*b*. Travellers, and accommodation supplied for them, fol. 168*a*. The author answers this last question in a mystic sense, describing at length the stations of wayfarers on the road to spiritual truth.

Khātimah. Eulogy on the governor Jalāl ud-Dīn Mirza; rewards promised by him to the author; and Kasidah composed by the latter in his praise, foll. 195—200.

Copyist: علی الطالقانی

The following pieces are prefixed to the work:

1. Two notices relating to the present copy, by the author and by Zain ul-Ābidin ul-Ghaffāri, in Shikastah, foll. 1, 2.

2. A table of contents in Neskhī, fol. 3.

3. A notice of the work, written at the request of Mr. Churchill, by the author, who here styles himself: عبد الرحيم خان كلانتر مستشار ديوان محاكمات ادارة جليله نظمية و زمينيه ايران المختص بسهيل دنبلی الماخذ كاشانی الوطن طهرانی المسکن

It is written in Shikastah and dated Saturday, 3 Sha'bān, A.H. 1304, foll. 7—10.

BIOGRAPHY.

100.

Or. 4658.—Foll. 284; 9½ in. by 6¼; 21 lines, 4 in. long; written in fair small Nestalik; with ruled margins; dated 12 Rabi' I., A.H. 1088 (A.D. 1677).

I. Foll. 2—128. تاریخ حکماء سلف

History of ancient and modern philosophers, translated from the Arabic work of Shams ud-Dīn Muḥammad Shahrazūri by Maḳṣūd 'Alī Tabrīzi.

Beg. ای حکیم علی الاطلاق و ای دانای باستحقاق تا از خودی خود بر نیایم چگونه بلبل زبان را بدمد تو سرایم

The proper title of the original work is نزهة الارواح و روضة الافراح في تواريخ الحكماء المتقدمين والمتأخرين. It was written by Shams ud-Dīn Muḥammad B. Maḥmūd ash-Shahrazūri about A.H. 600, and consists of two parts treating respectively of the ancient and Muslim philosophers. A MS. of the first part is described in the Leyden Catalogue, no. 1488. A complete copy is noticed by Sachau, *Chronologie Orientalischer Völker*, p. 1.

The translator says in his preface that, the work having been brought to the notice of the sovereign, only designated as السلطان (evidently Shāh 'Abbās I.), he received his Majesty's commands to translate it into Persian, A.H. 1011.

Contents: Introduction treating of the value of philosophy, of the ancient Greeks (Yūnān), and of their philosophers, fol. 3*a*. Notices of the ancient sages as follows: Adam and Seth, fol. 12*b*; Hermes, fol. 13*a*; Ṭāṭ, fol. 21*a*; Æsculapius, fol. 22*a*; Empe-docles, fol. 23*a*; Pythagoras, fol. 24*b*; Socrates, fol. 33*a*; Plato, fol. 50*b*; Aristotle, fol. 56*a*; Theophrastus, fol. 62*b*; Eudemus, fol. 63*a*; Democritus, Hippocrates, Cebes, Aristippus, fol. 63*b*; Plutarchus, Suidas, Alexander Aphrodisiensis, Euthamtius(?) and Ibn Iskandar, Shaikh Yūnāni, fol. 64; Zarādusht, fol. 65*a*; Diogenes Cynicus, fol. 65*b*; Hippocrates, fol. 69*a*; Homerus, fol. 71*b*; Thales, fol. 72*a*; Solon, fol. 74*b*;

Zeno, fol. 76*b* ; Iskandar Zulkarnain, fol. 78*a* ; Ptolemæus, fol. 88*a* ; Basilius, fol. 90*a* ; Luḡmān, fol. 90*b* ; Galenus, fol. 98*a*.

The second part devoted to Muslim philosophers begins, fol. 104*a*, with Ḥunain B. Ishāḡ, Ishāḡ B. Ḥunain, Ḥunain Ṭabīb, Thābit B. Qurrah, Muḡ. B. Zakariyyā Rāzi, &c. The notices are too numerous and too short to be fully enumerated. The last and longest is that of Ibn Sīnā, which begins at fol. 126*b* and breaks off at fol. 128*b*.

II. Foll. 129—278. An extensive collection of anecdotes and historical narratives, imperfect at beginning and end.

It begins with the latter part of an anecdote relating to Abu Naṣr Fārābi as musician. The next paragraph begins : *الاعجوبة آورده اند که در سنه خمس و سبعين و ثلثمائه در ايام طالع مرغی از دریای عمان برآمده بزرگتر از فیل*

The anecdotes follow a rather loose chronological order. They relate successively to the Ghaznavis, Buvaihis, Saljūqs, Khwārazmshāhs, Atābeks, Moghols, Īlkānis, Muẓaffaris, Sarbadārs, Timurides down to Sulṭān Ḥusain, and Ḳara-Ḳuyunlus. The extracts begin mostly with such headings as *ومن النوادر*, or *من الغرائب*, or *من البدایع*. Authorities frequently quoted are the following : *جامع نبی صاحب وصایا نظام الملک*, *مجمع النوادر*, *الحکایات*, *مرآة الجنان یافعی*, *تاریخ کزیده*, *تاریخ سلاجقه روم*, *ظفرنامه*. The latest works quoted are *Rauzat uṣ-Ṣafā* and *Ḥabīb us-Siyar*.

III. Foll. 279—284. A fragment of the *Laṭā'if ut-Ṭavā'if*, by 'Alī B. Ḥusain Kāshifi. See the Persian Catalogue, p. 757*b*.

The fragment consists of the main part of Bāb XIII. and of the whole of Bāb XIV., corresponding with foll. 144—158 of Add. 18,408. For other copies see the Leyden

Catalogue, no. 2748 ; Pertsch, Berlin Catalogue, no. 1013 ; Ethé, Bodleian Catalogue, no. 454 ; and Mulla Firuz Library, p. 230.

101.

Or. 4107.—Foll. 157 ; 9½ in. by 5½ ; about 21 lines, 3½ in. long ; written by several hands in cursive Nestalik, apparently in the 17th century. [SIDNEY CHURCHILL.]

آثار الوزراء

Lives of celebrated Vazirs by Saif ud-Dīn Ḥājī B. Nizām al-'Aḡlī, dedicated to the Vazir Khwājah Ḳivām ud-Dīn Nizām ul-Mulk al-Khwāfi. See the Persian Catalogue, p. 969*b*, and Ethé, Bodleian Catalogue, no. 347.

Beg. *شرایف تحمیدات حضرت پادشاهی را که در ایجاد کاینات بشریک و وزیر محتاج نکشت*

The work is divided into two Maḡālahs, the first of which contains notices of past Vazirs chronologically arranged in twelve Bābs, under the following heads : The first four Khalifs, fol. 5*a*. Ancient kings of Persia (beginning with Pythagoras, Vazir of Gushtāsp, and ending with Buzurjmīhr, Vazir of Anushirvan), fol. 5*b*. Umayyades, fol. 10*b*. Abbasides, fol. 14*a*. Āl i Sāmān, fol. 71*a*. Ghaznavis, fol. 72*a*. Āl i Buvaihi, fol. 93*a*. Āl i Saljūq, fol. 95*b*. Khwārazmshāhs, fol. 121*a*. Chingizkhān and descendants, fol. 123*a*. Āl i Muẓaffar and Mulūk i Ghūr, fol. 132*b*. Timūr and his descendants down to Abu Sa'īd, fol. 134*a*.

Maḡālah II., devoted to the author's patron, is divided into four Bābs, namely, 1. Character and superior merits of Ḳivām ud-Dīn Nizām ul-Mulk, fol. 141*b*. 2. His career previous to his appointment as Vazir on the 26th of Jumāda II., A. H. 875, fol. 144*b*.

3. His Vazirship (chiefly taken up by his ordinances, which are given *in extenso*), fol. 146a.

This third Bāb breaks off at fol. 150b. Bāb 4, which was to commemorate the favours bestowed on the Vazir by the sovereign, is wanting.

The date of composition is given, fol. 141a, as A.H. 803, سنه ثلاث وثمانمائه, evidently by mistake for A.H. 883. The Vazir Kivām ud-Dīn was deposed A.H. 892.

Foll. 151—154 contain a portion of a Sufi work on Tauhīd, the scope of which is stated as follows: غرض ما ذکر کلمه چند است بر توحید :
بر مشرب صوفیه

The fragment consists of the latter part of the preface and of the first three Faṣls, the last of which is imperfect.

Fol. 156 and two folios at the beginning are detached leaves of a chronicle of the reign of 'Ālamgīr (Aurangzīb), relating to the sixth and seventh years, in Indian Shikastah. Two other leaves at the beginning are a fragment of an Insha.

Lives of Sufis.

102.

Or. 3522.—Foll. 290 ; $9\frac{3}{4}$ in. by $5\frac{3}{4}$; 17 lines, $3\frac{1}{2}$ inches long ; written in fair Nestalik, with 'Unvān and gold-ruled margins, after A.H. 1272 (A.D. 1856). [SIDNEY CHURCHILL.]

ضیاء العارفین

Lives and sayings of the great theosophists ('Urafā) of the first four centuries of Islam, by Faẓl ullah.

حمد نا محدود و سیاس نا معدود کردگار

ودودی را شایسته است که از عین عنایت جمیع موجودات را از عالم ارواح بواسطه اشباح بجلوه ظهور و شهود رسانید

The author says in the preface that he wrote the present work shortly after his arrival from Irak at Shirāz, A.H. 1272. He names Naṣir ud-Dīn Shāh as the present sovereign, and praises as his special patron the governor of Fārs, Mīr Ṭahmāsp B. Daulat Shāh B. Faṭḥ 'Alī Shāh. He mentions also his own father, Shaikh ul-Mulūk, حضرت شیخ الملوك که این حقیر را پدر و خداوند والا کهر است whom he describes as the object of the special favour of Daulat Shāh.

Contents : Preface, with table of chapters, fol. 2b. Muḳaddimah treating of Taḳīyyah (concealment of Shī'ah faith from motives of prudence) and of the means of arriving at a fair judgment and discrimination respecting the 'Ulamā and 'Urafā, مقدمه در تقیه و روات و 'Ulamā and 'Urafā, fol. 6a. Notices of ninety-six 'Urafā, in as many numbered Fuṣūl, alphabetically arranged according to the leading names, fol. 25a. The first five are Abu Zarr Ghaffāri, banished from Medina by Osman, fol. 25a ; Uvais Ḳarani, who died A.H. 36, fol. 25b ; Ibrāhīm B. Dā'ūd Raḳḳi, who died A.H. 326, fol. 31a ; Aḥmad B. Muḥammad Maghribi, who died A.H. 397, fol. 32a ; and Abu 'l-'Abbās Muḥammad B. Ishāḳ, fol. 33b.

Khātimah : Discussion of the views of some modern divines for or against Sufis, with extensive extracts from their writings, fol. 228a. The writers chiefly quoted are Mulla Aḥmad Ardabili, the alleged author of Ḥadīkat ush-Shī'ah (d. A.H. 993), Mulla Bāḳir Majlisi (d. A.H. 1110), Muḥammad Ḥasan Kāshāni, and Shahīd i Ṣāni (Zain ud-Dīn B. Nūr ud-Dīn 'Alī al-'Āmili, who was put to death A.H. 966). The Khātimah concludes with an alphabetical list of Sufi

writers known to the author, fol. 279, and with a tract of al-Ḥaj Zain ul-‘Ābidīn, called Mirza Kūchak Nā’ib uş-Şadr, on the division of Muslim sciences, and in glorification of ‘Ali, foll. 287—290.

On the first page there is a former owner’s note, dated A.H. 1296.

Tazkirahs, or Lives of Poets.

103.

Or. 3490.—Foll. 121; 9½ in. by 5¾; 17 lines, 3½ in. long; written in small and neat Nestalik; dated end of Shavvāl, A.H. 976 (A.D. 1569).

[SIDNEY CHURCHILL.]

تحفة سامی

Notices of contemporary poets, by Sām Mirza, son of Shāh Ismā‘il Şafavi.

Beg. لله الحمد قبل كل كلام بصفات الجلال والاکرام
... سر غزل دیوان فصاحت بیان قافیہ سنجان معجز طراز

This valuable copy, written in the author’s lifetime, agrees substantially with the MSS. described in the Persian Catalogue, p. 367. The following table shows the beginning of the various divisions of the work and the name of the first poet noticed in each: Şahīfah I., Shāh Ismā‘il, fol. 3*b*. Şahīfah II., Şahīfah 1, Mīr ‘Abd ul-Bāki, fol. 13*b*. Şahīfah 2, Kāzi Mīr Ḥusain, fol. 28*b*. Şahīfah III., Mīrza Shāh Ḥusain Işfahāni, fol. 33*a*. Şahīfah IV., Khwājah Shihāb ud-Dīn ‘Abdullah Bayāni, fol. 37*a*. Zail. Maulānā Shāh Maḥmūd, fol. 47*a*. Şahīfah V., Maṭla‘ 1, Maulānā Jāmi, fol. 50*a*. Maṭla‘ 2, Maulānā Sharaf Muḥ. Şabri, fol. 84*a*. Şahīfah VI., Amīr Nizām ud-Dīn ‘Alishīr, fol. 106*a*. Şahīfah VII., Aḥmadi, fol. 115*a*.

The first page has been supplied by a modern hand.

Two copies are described by Pertsch in the Berlin Catalogue, no. 643.

104.

Or. 3396.—Foll. 101; 7½ in. by 4½; 13 lines, 2⅝ in. long; written in fair Nestalik, apparently in the 17th century.

[SIDNEY CHURCHILL.]

مجالس النفايس

The Tazkīrah of Mīr ‘Ali Shīr, translated from Turki into Persian by Shāh ‘Ali B. ‘Abd ul-‘Ali.

Beg. بعد از حمد معبود و درود نبی عاقبت محمود
نموده می آید که فصیحترین زبانی که از ان شاعران
حکمت شعار بلطایف گفتار آیدن

For the original work, see the Turkish Catalogue, p. 273, and, for another translation, the Persian Catalogue, p. 366.

In a short preface the translator says that, Persian being preferred, both in speaking and in writing, by men of letters, the less polished Turki language was generally neglected, especially under the present ruler, Sultan Dīn Muḥammad. Complying, therefore, with the desire of some friends, he had turned into Persian the Tazkīrat ush-Shu‘arā of Mīr ‘Ali Shīr.

Dīn Muḥammad, son of Jāni Beg and of a sister of ‘Abdullah Khān Uzbek, ruled over part of Khorasan during the reigns of ‘Abdullah and ‘Abd ul-Mūmin Khān. After the death of the latter, A.H. 1006, he was proclaimed Khān in Herat, but soon after he was defeated by Shāh ‘Abbās, and died during his flight. See Mir‘āt ul-‘Ālam, fol. 170*a*, and Howorth, History of the Mongols, part ii., p. 739.

The MS. contains only seven of the eight Majlis into which the work is divided. They begin respectively as follows: I. Kāsīm i Anvār, &c., fol. 3. II. Sharaf ud-Dīn Yazdi, &c., fol. 15. III. Nūr ud-Dīn Jāmi, &c., fol. 39. IV. Pahlavān Muḥ., &c., fol. 65.

V. Amīr Daulatshāh, &c., fol. 86. VI. Aḥmad Ḥāji Beg, &c., fol. 91. VII. Amīr Tīmūr, &c., fol. 98. This last Majlis breaks off in the middle of the sixth notice, that of Ulugh Beg.

105.

Or. 3506.—Foll. 567; 10¼ in. by 7¼; 26 lines, 4¾ in. long; written in small neat Nestalik, apparently in the 16th century, with the exception of some leaves supplied by a modern hand. [SIDNEY CHURCHILL.]

خلاصة الاشعار و زبدة الافكار

A portion of the extensive Tazkirah so called by Taḳī ud-Dīn Muḥammad B. Sharaf ud-Dīn ‘Alī al-Ḥusaini al-Kāshāni.

The work has been described by Bland, *Journal of the Royal Asiatic Society*, vol. ix., pp. 126—134, and by Sprenger, *Oude Catalogue*, pp. 13—46. An abridgment is noticed by Pertsch, *Berlin Catalogue*, no. 647, and a MS. of the third Rukn is described, without author’s name, in the *Petersburg Catalogue*, no. 321.

The present MS. contains only a small portion of that voluminous anthology, namely, the introductory chapters and the first volume (Mujallad) of the first of the four Rukns, or main divisions of the work.

The first folio, supplied by a modern hand, has the following beginning, differing from that which is given by Sprenger and by Pertsch: حمد و سپاس بار خدائی را جلت عظمتہ روا : و سزاست کہ عقل را قوۃ اطلاع بر حقیقت او نیست

The next folio contains, in a fair imitation of the original old writing, a eulogy on the reigning sovereign, Shāh Ṭahmāsp, also noticed by Bland, p. 127, which must have been written before A.H. 984. It is followed by a later dedication to Shāh ‘Abbās,

at the end of which the author says that the work was completed at the beginning of A.H. 996 : در اوائل سنۂ ست و تسعین و تسعمائیه کہ این نسخه فی الجمله صورت اتمام یافته

Fol. 3, the first of the original MS., contains the end of the preface and a full statement of the division and contents of the whole work.

Contents of the present MS.: Muḥaddimah, treating of the need of anthologies and of the reasons for writing this work, fol. 4*a*. Four chapters (Fuṣūl), beginning respectively at foll. 5*a*, 7*b*, 8*b*, and 16*b*, treating of Love (see Bland, p. 128), and concluding with Arabic verses by ‘Alī B. ‘Abī Ṭālib, accompanied by a Persian paraphrase, fol. 19*b*. Lāḥiḳah, or appendix, on poetry in general, and on the first beginnings of Persian poetry, fol. 28*a*.

Rukn I., containing in its first part (Mujallad) notices of early poets who lived under Āl i Subuktigīn, or Ghaznavis, with very copious extracts from their compositions, occupies the main part of the present volume, foll. 30—559. The notices are arranged in the order indicated in the preface, fol. 3*a*, differing from that which Sprenger follows. They relate to the following twenty-two poets: ‘Unṣuri, fol. 30*b*. Minuchihri, fol. 53*b*. Farrukhi, fol. 59*a*. Asadi, fol. 67*b*. Nāṣir Khusrau, fol. 73*a*. Ḳaṭarān, fol. 102*b*. Abn ‘l-Faraj Rūni, fol. 135*b*. Mas‘ūd B. Sa‘d B. Salmān, fol. 152*b*. Azraḳi, fol. 198*b*. Adīb Ṣābir, fol. 216*b*. Amīr Mu‘izzi, fol. 236*b*. ‘Am‘aḳ Bukhāri, fol. 279*b*. Sanā‘i, fol. 285*b*. Mukhtāri, fol. 325*a*. Lāmi‘ i Jur-jāni, fol. 351*a*. Sūzani, fol. 361*a*. ‘Abd ul-Vāsi‘ Jabali, fol. 396*a*. Ḥasan Ghaznavi, fol. 427*b*. ‘Imādi Shahriyāri, fol. 449*b*. Rashīd Vaṭvāṭ, fol. 468*b*. Falaki Shīrvāni, fol. 500*a*. Anvari, fol. 512*a*. The last notice breaks off in the course of the poetical extracts, fol. 559*b*.

A notice on Khākāni, which, according to the preface, was to begin the second Mujallad of Rukn I., has been appended by a modern hand, foll. 560—564.

The Tazkirah of Mir Muḥ. Taḳi Kāshāni is one of the authorities mentioned by the author of the Majma' ul-Fuṣāḥā in his preface.

106.

Or. 3389.—Foll. 208; 12 in. by 8½; 25 lines, 6 in. long; written in Indian Nestalik leaning to Shikastah-āmiz; apparently early in the 17th century. [SIDNEY CHURCHILL.]

بزم آرای

A Tazkirah of ancient and modern Persian poets, by Sayyid 'Ali B. Maḥmūd al-Ḥusaini.

Beg. شکر و سپاس و ستایش بیقیاس و حمد بید و ثنای بیعد مر قادر حکیم و صانع قدیم را که لباس هستی در سر موجودات بالا و پستی افکند

The author praises in the preface Jalāl ud-Dīn Akbar as the reigning sovereign, and dedicates the work to his special patron, the Khānkhānān ('Abd ur-Raḥīm B. Bairām Khān; see the Persian Catalogue, p. 244a). The date of composition, A.H. 1000, is given at the end, fol. 208a, as follows : اتمام و اختتام این مجموعه که مسمی بتذکره الشعراست وقتی اتفاق افتاد که تاریخ هجری بهزار رسیده بود

It is fully confirmed by internal evidence; for 'Urfī, who died A.H. 999, is spoken of as dead, while Faizi, who died A.H. 1004, is referred to as still living. The notices are mere rhetorical displays, almost bare of biographical detail and wholly destitute of dates.

The work is stated in the preface to

consist of a Muḥaddimah, seven chapters (Fuṣūl) and a Khātimah; but the Muḥaddimah does not appear in the text. The contents are as follows: Preface, in which the author mentions only two previous Persian Tazkirahs, namely those of Daulatshāh and of Sām Mirzā, fol. 6b. Faṣl I. on the excellence of poetry, fol. 7b. Faṣl II. on the meaning of the word شعر, fol. 8b. Faṣl III. on the first attempts at metrical speech, *ib.* Faṣl IV. on the first who made Persian verses, fol. 9a. Faṣl V., Notices of the kings who composed verses, beginning with the Sāmānis, and ending with Malik Ikhtiyār ud-Dīn Shaibāni, a contemporary of Sultan Sinjar, fol. 9b. Faṣl VI., Notices of Vazirs, Ṣudūr, and other great men who indulged in poetry, beginning with Abu 'l-Kāsim Aḥmad B. al-Ḥasan Maimandi, and ending with Shaikh Abu Sa'īd Abu 'l-Khair, fol. 16b. Faṣl VII., Notices of poets from the time of the Sāmānis and Sultan Maḥmūd, fol. 46b. This section, which forms the main bulk of the volume, is arranged in a loose chronological order. It begins with Abu 'l-Ḥasan B. Shahīd al-Balkhī, Abu 'Abdallah B. Muḥ. Rūdagi, Kisā'i Marvazi, 'Unṣuri, Farrukhī, 'Asjadī, Azhari, Abu 'l-Faṭḥ Busti, Asadi Ṭūsi, Firdausi, &c., and ends with Kāsim Junābadi, who lived under Shāh Ṭahmāsp.

Khātimah. Notices of Sultans, Amirs, men of letters and poets, who lived in the time of Akbar, some of whom were personally known to the author, beginning with Khānkhānān Muḥ. Bairām Khān (father of the author's patron), Sultan Ibrāhīm B. Bahrām Ṣafavi, Khān Aḥmad of Gilān, &c., and ending with Ramzi Iṣfahāni, Davā'i Sabzavāri, and Rū'i Sāvaji.

A full table of the notices included, in a modern hand, fills seven pages at the beginning.

107.

Or. 3537.—Foll. 380 ; 15¼ in. by 8½ ; 31 lines, 5¼ in. long, with additional slanting lines in the margins ; written for the most part in four columns in small Nestalik, by Zain ul-‘Ābidīn B. ‘Ali Hamadāni for the Shāhzādah Ṭahmāsp Mirza, and dated (fol. 337b) 5 Sha‘-bān, A.H. 1227 (A.D. 1812) ; but embodying some leaves of an earlier MS., written apparently in the 17th century.

[SIDNEY CHURCHILL.]

میخانه

A Tazkirah of Persian poets, by Ḥasan B. Luṭf-ullah Ṭihri Rāzi.

This work is quite distinct from the “Maikhānah u Butkhānah” of Mulla Ṣūfi Māzandarāni, mentioned by Bland, *Journal of the Royal Asiatic Society*, vol. ix., p. 165 (see also the *Oude Catalogue*, p. 88 ; *Ethé*, no. 366 ; and *Majma‘ ul-Fuṣalāh*, vol. ii., p. 38).

The preface, which has been misplaced, fol. 92b, begins :
زيب فهرست صحايف كاينات
وزبور عنوان صفايح موجودات ستايش و سپاس بارگاه
كبريای خداوندیست

The author states that he wrote this work by desire of his noble patron Ḥasan Beg,¹ who, being fond of poetry, had collected a great number of rare Divans, and that his friend, Sayyid Amīr Muḥ. Ḥusain Tafrishi, prefixed to it a Dībājah, or laudatory prologue. He adds that his father, Khwājah Luṭf-ullah, having been appointed Vazir of Khorasan by Shāh Ṭahmāsp, proceeded to Herat A.H. 968, he being then a boy of tender age, and that after his father’s death, A.H. 981, he succeeded to the same office.

¹ Ḥasan Beg Shāmlu, Beglerbegi of Khorasan, A.H. 1027—1050. See the *Persian Catalogue*, pp. 682a, 1091a.

The preface is imperfect at the end, but the date of composition is found in a passage of the table of contents in which the author says that his account of the Ṣafavi dynasty was to be brought down to the present year, namely A.H. 1040 (fol. 49b, margin). Earlier dates found at the end of some sections—namely, A.H. 1018, fol. 119a ; A.H. 1025, fol. 150b ; A.H. 1029, fol. 83a ; and A.H. 1030, fol. 57a—show that the author had been for many years engaged in his compilation.

According to a first table of contents, fol. 4b, the Maikhānah is divided into a Fāṭīḥah, four Maḳālahs, twenty-eight letters of the alphabet (*i.e.* notices in alphabetical order), and a Khātimah. The Fāṭīḥah contains Arabic poems classed under four heads, namely : Faṣl 1, ‘Ali B. Abi Ṭālib. Faṣl 2, Saints and Imams. Faṣl 3, Panegyrist of the Prophet and of the holy family. Ḥāshiyah, Other poets.

Of the Persian portion there is a fuller table further on, foll. 47—49. It consists of three Maḳālahs, of the alphabetical series of notices, and of a Khātimah, as follows : Maḳālah I., with this heading : مقاله اول و علم
افراشتن بنان بیان سلاطین فصیح زبان عدالت نشان
و ملوک نامدار ممالک مدار. It treats of kings endowed with literary talent, beginning with Amīr Falak ud-Dīn Ibrāhim Sāmāni, and ending with Ḳaidū Khān B. Ḳāshīn B. Okotāi Ḳā‘ān. Maḳālah II. Saints and great Shaikhs, from Sulṭān Abu Yazīd Baṣṭāmi to Khwājah Bahā ud-Dīn Naḳshaband. Maḳālah III. Celebrated Vazīrs, beginning with Abu ‘l-Ḳāsim Aḥmad B. al-Ḥusain and ending with Amīr Abu ‘l-Fāṭīḥ ‘Abd ul-Karīm.

Alphabetically arranged notices, a full list of which is given, beginning with Abu ‘Abdallah Muḥ. ar-Rūdagi as-Samarḳandi and ending with Khwājah Yūsuf Jāmi.

The Khātimah, comprising two sections called 'Ikd, the first of which treats of poetesses, the second of the author's life.

The present copy, however, is very far from fulfilling the expectation raised by the above programme. Several sections are altogether omitted, while others are sadly curtailed, and the original order of the notices, partly owing to misplaced folios, is completely disturbed. The actual contents are as follows:

1. Prologue (the Dībājah above mentioned), fol. 2*b*. It begins with a Rubā'ī, the first line of which is:

ای کرمی مسجد و خرابات از تو

The prose text begins: الهی بنای شنای
ذات اقدس و ادای سپاس

The first table of contents, فهرست هذا, fol. 4*b*. الکتاب که موسوم است ببیخانه

2. The Arabic section, without any division, fol. 6*b*. It begins with this line:

الحمد لله العلی الاجل ثم الصلوة علی محمد الافضل

The poems are written for the most part consecutively, without any break or heading. The following author's names are added in the margins: al-Farazdaq, Abu 'l-'Alā, Abu 't-'Tayyib (al-Mutanabbi), Abu Tammām. The margins are full of glosses. In the latter part there are a few headings to poems of Ibn al-Fāriḍ, to the Burdah of al-Būshiri, and to pieces by Abu 'l-Faṭḥ al-Busti and by 'Amīd ud-Dīn As'ad B. Naṣr ash-Shirāzi.

3. Table of contents of the Persian section, fol. 47*a*.

4. Maḳālah I. Origins of Persian poetry and notices of kings, namely, Ibrāhīm B. Nūḥ Sāmāni, Abu Maṣūr B. Nūḥ, Maḥmūd B. Subuktigin, Abu Muḥ. B. Sultan Maḥmūd, Malik Shāh B. Alp Arslān, and Sinjar B. Malik Shāh (breaking off before the end), fol. 49*b*.

5. Notices of Persian poets, foll. 51*b*—380. They fall far short of the number exhibited in the table of contents, foll. 47—49, and the original alphabetical order is frequently inverted. They consist mainly, and in several instances exclusively, of poetical extracts. The latter are often of considerable extent. Those taken from the Divan of Mu'izzi, for instance, fill no fewer than 67 folios, 261—327. The earliest Tazkirahs, those of 'Aufi and of 'Arūzi Samarḳandi, are occasionally quoted.

The extant notices relate to the following poets: Abu 'Abdallah Muḥ. Rūdagi, fol. 51*b*. Abu Salik Gurgāni, Abu 'l-Ḥasan Shahīd Balkhi, fol. 53*b*. Abu Sarāḳah 'Abd ur-Raḥmān B. Aḥmad Balkhi, called Amīn Najjār; Abu 'l-Faraj Rūni, panegyrist of Amīr Abu 'Ali Sīmjūr (died A.H. 466), fol. 54*a*. Abu 'l-Faraj Sīstāni; Abu Ḥanīfah Askāni; Abu 'l-Faṭḥ Busti; Abu 'l-Muḥaḳḳiḳ Bukhāri, Abu 'l-Muayyad Balkhi, fol. 58*a*. Amīr Abu Muḥ. B. Yamīn ud-Daulah Sulṭān Maḥmūd; Amīr Abu Muzaḳḳar Ṭāhir B. al-Faḳr al-Jafāni; Saif ud-Daulah Abu 'l-Ḥasan 'Ali B. 'Abdullah Jafāni; Abu 'l-Kāsim Aḥmad B. Aḥmad al-Maimandi; Shāh 'Ali Abu Rajā Ghaznavi, fol. 58*b*. Abu 'l-Kāsim Firdausi, fol. 59*a*. Abu Yazīd Bastāmi, fol. 60*a*. Mirza 'l-Mulk Mashriḳi, fol. 60*b*. Ashraf al-Aṣamm Kāshāni, fol. 61*a*. Sharaf ud-Dīn Faḳr-ullah Ḳazvīni, fol. 62*b*. Asadī Ṭūsi (with extracts from the Garshāsp Nāmah), fol. 63*a*. Aṣīr ud-Dīn Akhsikati, fol. 70*a*. Aṣīr ud-Dīn Aumāni, fol. 78*a*. Imāmi Haravi, fol. 84*a*. Azraḳi Haravi, fol. 91*a*. Shaikh Āzari, fol. 94*a*. Auḥad ud-Dīn Anvari, fol. 96*a*. Auḥad ud-Dīn Māmarghi, fol. 99*a*. Abshār Marghuzi, fol. 106*a*. Ibn Khaṭīb Fūshangi, fol. 107*a*. Badihi, fol. 107*b*. Sayyid Ḥasan Ashrafi Samarḳandi, fol. 108*a*. Pūr Bahā Jāmi, fol. 110*a*. Auḥad ud-Dīn Gurgānji, fol. 111*a*. Shihāb ud-Dīn Aḥmad Ashrafi, fol. 112*a*.

Bahā ud-Dīn Marghināni, fol. 114*a*. Bahā ud-Dīn Zanjāni, fol. 114*b*. Burhāni, fol. 115*a*. Bahā ud-Dīn Muḥ. B. Khwājah Shams ud-Dīn Ṣāhib Dīvān, fol. 116*b*. Badr ud-Dīn Jājarmi, fol. 117*a*. Jamāl ud-Dīn Samarqāndi; Jaʿfari Hamadāni, fol. 119*a*. Naṣir Jaʿfari, fol. 119*b*. Tāj ud-Dīn Ḥasan Ghaznavi, fol. 120*a*. Afzal ud-Dīn Khākāni, fol. 128*b*. Amīr Khusrau Dihlavi, fol. 141*a*. Rafiʿ ud-Dīn Masʿūd Lunbāni, fol. 148*a*. Rashīd Samarqāndi, fol. 151*a*. Rūḥi Shāristāni, fol. 152*a*. Raḥī ud-Dīn al-Khashshāb Samarqāndi, fol. 153*a*. Zain ud-Dīn Sijzi, fol. 155*a*. Amīr Zaini ʿAlavi, fol. 156*a*. Raḥī ud-Dīn Naishāpūri, fol. 157*a*. Rashīd ud-Dīn Vaṭvāṭ, fol. 159*a* and fol. 195*a*. Rāfiʿi Naishāpūri, fol. 160*a*. Viṣāl Shirāzi, fol. 160*b*. Sanʿi Ghaznavi, fol. 161*a*. Saʿd ud-Dīn Saʿid Haravi, fol. 182*a*. Sirāj ud-Dīn Sijistāni, fol. 183*a*. Saif ud-Dīn Aʿraj Isfarangi, fol. 189*a*. Sharaf ud-Dīn Shufurvah, fol. 190*a*. Shams ud-Dīn Khālid, fol. 192*a*. Shams ud-Dīn Sharafshāh, fol. 193*a*. Ṣāʿin ud-Dīn Shirāzi, fol. 194*a*. Ṣadr ud-Dīn ʿAli Fakhr Shūshtari, fol. 194*b*. Adīb Ṣābir, fol. 198*a*. Farīd ud-Dīn ʿAṭṭār, fol. 202*a*. ʿAbd ul-Vāsiʿ Jabali, fol. 203*a*. ʿAmʿaq Bukhāri, fol. 204*a*. ʿUṣmān Mukhtāri, fol. 205*a*. Ḥamīd ud-Dīn ʿUmar B. Maḥmūd Maḥmūdi Balkhi, fol. 213*a*. Ḥamīd ud-Dīn ʿAli B. ʿUmar Maḥmūdi, fol. 213*b*. Ḥusām ud-Dīn Muḥ. Nakhshabi, fol. 214*a*. Ḥusām ud-Dīn Bukhāri, fol. 214*b*. Ḥasan Mutakallim, fol. 215*a*. Ḥasan Dihlavi, fol. 216*a*. Shihāb ud-Dīn Muayyad Nasafi, fol. 217*a*. Abu ʿl-Kāsim Firdausi, fol. 218*a*. Ḥakīm Kaṭarān, fol. 223*a*. Naṣir Adīb, fol. 229*a*. Kamāl ud-Dīn Ismāʿil, fol. 230*a*. Kādīri, fol. 238*a*. Minuchihri, fol. 239*a*. Masʿūd i Saʿd i Salmān, fol. 240*a*. Mujir Bailakāni, fol. 241*a*. Naṣir i Khusrau ʿAlavi, fol. 248*a*. Nūr ud-Dīn ʿAbd ur-Raḥmān Rāzi, fol. 260*a*. Amīr Muʿizzi Samarqāndi, fol. 261*b*. Muʿin ud-Dīn Shahristāni, fol. 328*a*. Naṣir ud-Dīn Ṭūsi, fol. 329*a*. Ni-

zāmi, fol. 330*a*. Jauhari Zargar, fol. 333*a*. Jamāl ud-Dīn Ashhari, fol. 334*a*. Ibn Jājarmi, fol. 335*a*. Abu ʿl-Maʿālī Naḥḥās Rāzi, fol. 335*b*. Pūr Ḥasan Isfarāʿini, fol. 336*b*. Sayyid Ḥasan Iṣfabāni Mijmar, fol. 337*b*. Zahīr ud-Dīn Fāriyābi, fol. 364*b*.

A list of the notices in the order in which they appear in the MS. has been written by a modern hand at the beginning, fol. 51*a*.

It may be noticed that in a note appended to a Kasidah of Jamāl ud-Dīn Samarqāndi, fol. 119*a*, and dated Lahore, A.H. 1018, the author designates his anthology by another title, viz. Kharābāt : حرره صاحب ابن مجموعه كه موسومست بخرابات

108.

Or. 3397.—Foll. 467; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 19 lines, 3 $\frac{1}{2}$ in. long; written in fair Nestalik; dated 20 $\frac{1}{2}$ Rabīʿ I., A.H. 1041 (A.D. 1631).

[SIDNEY CHURCHILL.]

خير البيان

A Tazkirah of Persian poets, ancient and modern, by Ḥusain B. Ghiyāṣ ud-Dīn Maḥmūd (the author of Iḥyā ul-Mulūk, no. 97).

Beg. شکر توفیق شکرگذاری حمد یکتائست که تشنگان بادیه اعتقاد را بسر چشمه آب حیات معرفت رسانیده

The author, having been often requested by his friends to compose a Tazkirah, determined, at the time of his setting out for Hijāz, to comply with their wish. The work was commenced, as stated at the end, A.H. 1017, and completed on his return from that journey in Ramaḥān, A.H. 1019. It was subsequently carefully revised and enlarged, A.H. 1035 (see fol. 304*a*), and received further additions A.H. 1036 (see fol. 130*a*).

In a highly florid and stilted preface the

author says that he was left fatherless in early life, and had attained his twentieth year when Malik 'Ākibat Maḥmūd, his protector, fell a victim of his own relatives and of foreign foes. He was himself imprisoned with his brothers, but escaped and joined the son of that prince, Jalāl ul-Islām wa'l-Muslimān, who, with the help of some valiant men of Nīmrūz, succeeded in avenging the death of his father, but was compelled by the invasion of the Turkistānis into Khorasan to take refuge in the mountains, and ultimately to repair, accompanied by the author, to Kandahār. When, however, the ruler of Turan died, and Shāh 'Abbās drove the enemy out of Herat and Khorasan, the author returned to his native land and paid homage to his Majesty, to whom the present work is dedicated. It appears from incidental passages in the Muḥaddimah that the author accompanied Shāh 'Abbās in his campaign of Khorasan, A.H. 1008, and in other expeditions.

The work is divided into a Muḥaddimah, two Faṣls, and a Khātimah, as follows:—

Muḥaddimah. History of Muḥammad, of the twelve Imams, and of the Safavi dynasty down to A.H. 1033, fol. 9*b*.

Faṣl I. Notices and select poems of the great poets of the past, in loose chronological order; taken from Daulatshāh and Jāmi's Beharistān, with many additions, fol. 41*b*. The order is nearly the same as in Daulatshāh. After a few Arab poets we find Rūdagi, Ghaḍā'iri, Asadi Ṭūsi, Abu'l-Faraj Sijzi, Minuchihri Shast Gallah, Pindār Rāzi, 'Unṣuri, 'Asjadi, Mas'ūd B. Sa'd, Firdausi, Farukhi, Mu'izzī, &c. The last notice, which is that of Najīb ud-Dīn Jurfādaḳāni, is followed, fol. 127*b*, by the names of a few poets, Kisā'i and others, of whom the author knew nothing but a few verses.

Appendix, added A.H. 1036, consisting of

select verses with the bare names of the authors, extracted from two Jangs, or anthologies, sent from India to the prince of Sistan, fol. 130*a*. Additional notices relating to Mas'ūd B. Sa'd, Sūzani, Azraḳi, &c., fol. 141*a*. Notices of great Ṣufis, Bāyazīd Bastāmi, Abu Sa'id Abu'l-Khair, 'Abdullah Anṣari, Najm ud-Dīn Kubra, and others, fol. 190*b*. Continuation of notices of poets, beginning with 'Iṣmat Bukhāri and ending with Jāmi, fol. 204*a*. This portion was completed in Jumāda I., A.H. 1018.

Faṣl II. Notices of modern poets, with a preface beginning عقده کشای رشته سخن و مرسله بند نثره قلم نعت جلال اولیست, and divided into four Aṣls as follows:

Aṣl 1. Poets who lived from the end of the reign of Sulṭān Ḥusain to the end of the reign of Shāh Ismā'il Ṣafavi, fol. 216*a*. They are Bābā Fighāni, Ahli Shirāzi, Naṣibi, Hātifi, Maktabi Shirāzi, Hilāli, Binā'i, Umīdi, Hāli, Lisāni, Shahīdi, Sharīf Tabrizi, Mushfiḳi Baghdādi, Idrāki Hamadāni, Ahli Khurāsāni, Zamīri Hamadāni, Kāzi 'Īsa, Kāzi Yaḥya Lāhiji.

Aṣl 2. Poets who lived from the accession of Shah Ṭahmāsp to the middle of his reign, fol. 224*b*. They are Zamīri Iṣfahāni, Fuḏūli Baghdādi, Sharaf Jahān Kāzvīni, Kāsim Junābadi, Shaikhzādah Lāhiji, Ghazālī Mashhadi, &c.

Aṣl 3. Poets who lived from the middle of the reign of Shah Ṭahmāsp to the rise of Shah 'Abbās, fol. 236*b*. They are Vali Dashtbayāzi, Ḥusain Ṣanā'i, Maili Mashhadi, Muḥtasham Kāshi, Nūr ud-Dīn Iṣfahāni, Ḥisābi Naṭanzi, Timūr Munshi Farāhi, &c.

Aṣl 4. Poets who lived from the birth of Shāh 'Abbās to the date of composition, with a preface beginning انعام بر دوام و اکرام مالا کلام که از پیشگاه قادر مطلق و کریم بر حق, fol. 279*b*.

They are 'Urī Shirāzi, Faizi, Nazīri Naishā-

pūri, Zuhūri, Shifā'i Iṣfahāni, Rukn ud-Dīn Masīḥ Kāshi, Faṣīḥi Ansāri, 'Alī Naḳī Kamra'i, Mulhimi Shīrāzi, 'Aṭā'i Jānpūri, Mashriki Mashbadi, Shāpūr Firībi, Ṭālib Āmuli, Sāhiri Tūni, Abu 'l-Ḳāsim Kāzarūni, Malik Ḳummi, Abu Turāb Beg, Kāmi Sabzavāri, Nau'i Khabūshāni, &c. The last is the author, Shāh Ḥusain, poetically surnamed Hādī, who refers for a full account of his life to his historical work *Iḥyā ul-Mulūk*.

Khātimah. Kings and Amīrs who made verses, beginning with Ṭoghrul Shāh Saljūki, Sultan Sinjar, 'Alā ud-Dīn Tukush, Ṭughān Shāh, Sulṭān Ḥusain, Shāhbeg Khān Uzbek, 'Abdullah Uzbek; and ending with Murshid Ḳuli Sultan Jalā'ir, fol. 410*b*.

Beg. صد شکر که ساخت خامه ام تذکره
نه تذکره بل نزد خرد تبصره

It was written in Herat and finished in Jumāda I., A.H. 1019.

Khatm i Khātimah. Some great 'Ulamā who were not professed poets, as Bahā ud-Dīn Muḥ. 'Āmili, Mir Muḥammad Bākir (takh. Ishrāk), Shaikh 'Abd us-Salām, &c., fol. 431*b*.

A collection of Ḥadīṣ, pious sayings, and moral precepts, with the heading در ایراد خانمه احدادیت, foll. 445*b*—467*a*.

Khair ul-Bayān is one of the authorities mentioned in the preface of the *Majma' ul-Fuṣahā*.

109.

Or. 4510.—Foll. 324; 10 in. by 5½; 21 lines, 3½ in. long; written in cursive and close Neski, apparently in the 18th century.

[SIDNEY CHURCHILL.]

A defective copy of the same work, wanting some of the notices.

Contents: Preface, fol. 1*b*. Muḳaddimah,

fol. 6*b*. Faṣl I., fol. 31*b*. Faṣl II., fol. 159*a*. Aṣl 1, fol. 159*b*. Aṣl 2, fol. 167*b*. Aṣl 3, fol. 176*a*. Aṣl 4, fol. 205*a*. Khātimah, fol. 299*a*. Khatm i Khātimah, fol. 312*a*.

This last section breaks off, fol. 316*b*, at the end of the notice of Mir Jalāl ud-Dīn Ḥasan Ṣalā'i (Or. 3397, fol. 439*a*). Fol. 317 is a misplaced leaf belonging to Aṣl 4. Foll. 318—324 contain miscellaneous poetical extracts. After fol. 175 there is a lacuna corresponding to foll. 234*a*—237*a* of Or. 3397.

110.

Or. 4671.—Foll. 285; 9½ in. by 4¾; 21 lines, 2½ in. long; written in small and neat Nestalik; dated 9 Jumāda II., A.H. 1097 (A.D. 1686). [SIDNEY CHURCHILL.]

تذکره محمد طاهر نصرآبادی

A Tazkirah of contemporary Persian poets, compiled A.H. 1083 by Muḥammad Ṭāhir Naṣrābādi. See the Persian Catalogue, p. 368*b*.

Contents: Muḳaddimah. Kings and Princes, fol. 5*b*. Ṣaff I. Firḳah 1, Amīrs and Khāns of Iran, fol. 9*b*. Firḳah 2, Amīrs and Khāns of Hindustan, &c., fol. 30*b*. Firḳah 3, Vazirs, Mustaufis and Kātibs, fol. 39*b*. Ṣaff II. Sayyids and noblemen, fol. 54*a*. Ṣaff III. Firḳah 1, 'Ulamā and litterati, fol. 82*b*. (This section breaks off in the middle of the notice of Najibā, the last but four, corresponding with fol. 154*a* of the other copy, Add. 7087. The last two Firḳahs are missing.) Ṣaff IV. Firḳah 1, Poets of Iran, imperfect at the beginning, fol. 104*a*. (The first extant notice is that of Ḥakīm Ruknāi Kāshi, the second of that section; see Add. 7087, fol. 161*a*. After fol. 125 there is a lacuna extending from the notice of Mulla Zaki Hamadāni to that of Mirzā Faṣīḥi, cor-

responding with foll. 178*a*—186*b* of Add. 7087.) Firḳah 2, Poets of Māvarā-annahr, fol. 229*b*. Firḳah 3, Poets of Hindustan, fol. 236*b*. Şaff V. The author's family, fol. 240*b*. Khātimah. Chronograms and riddles, fol. 250*a*.

For other copies see Pertsch, Berlin Catalogue, nos. 648-49, and Ethé, Bodleian Catalogue, no. 373.

111.

Or. 4672.—Foll. 229; 12 in. by 7 $\frac{3}{4}$; 22 lines, 5 in. long; written in fair Nestalik Shikastah-āmīz, A.H. 1252 (A.D. 1836).

[SIDNEY CHURCHILL.]

سفینه خوشکو

Tazkirah of Persian poets by Khushgu, arranged in alphabetical order by Durri Shushtari.

Khushgu, whose proper name was Bindrāban, received his poetical surname from his master, Muḥammad Afzal B. Muḥammad Zāhid (born A.H. 1050, died A.H. 1126), as he relates himself in the full notice devoted to his teacher, fol. 69*a*. The Safīnah, compiled A.H. 1137—1147, consists, according to Sprenger, Oude Catalogue, p. 130, of three volumes, treating respectively of ancient, mediæval and modern poets, in chronological order. The contents of the second volume have been stated in full detail by Ethé, Bodleian Catalogue, no. 376. Copies of the first and second volumes are mentioned by Pertsch, Berlin Catalogue, nos. 652-3. The third is not extant.

In the preface of the present recension, the editor gives the following curious account of the discovery of the original work. (It has been extracted by Mr. Churchill from a

copy in the Madrasah i Nāsiri, at Teheran, the preface being imperfect in the present MS.): In the month of Muḥarram, A.H. 1228, the river flowing by Shushtar was swollen to a torrent by excessive rains. One day, whilst watching the waters, somebody perceived a dark object floating past him, seized it and found that it was a book, which had suffered not a little from immersion, having lost its beginning and end, as well as the back of the binding. He took it home and laid it by him, where it might have remained without further harm, but for his wife and children, who made use of it when wanting paper. A year later, however, it was laid before Sayyid Muḥammad B. Sayyid 'Abd ul-Karīm al-Mūsavi, who recognized its importance and ordered the editor to read it daily to him.

In a second preface, fol. 5*a*, the same writer states that Amīr 'Aliḳuli Khān Karrūs, who was sent, after A.H. 1236, to restore order in Khūzistān, having been shown at Shushtar the water-carried Safīnah, found it inconveniently arranged for reference, and desired the editor to re-write it in alphabetical order. Hence the present recension, which, in allusion to Safīnah (ship), received the title of Shirā' (sail). It is said to contain 991 notices. These notices range over the whole field of Persian poetry from the earliest time to the period of Khushgu, and are consequently taken from all three volumes of the original work; but they form one alphabetical series, and are distributed under the letters of the alphabet quite promiscuously and without any regard to the chronological arrangement adopted by Khushgu. This will be seen from the following list of the first twenty-one notices under letter Alif.

Mīr Jalāl ud-Dīn *Asīr* Shahrastāni, who died A.H. 1069, fol. 8*b*. Shaikh *Allahḳuli* Işfahāni, fol. 9*b*. Navvāb Zafar Khān *Aḥsan*,

who died A.H. 1073, fol. 10*a*. 'Ināyat Khān *Āshnā*, who died A.H. 1077, fol. 10*b*. Mir 'Abd ur-Rasūl *Istighnā* Kashmīri, who died under 'Ālamgīr, fol. 11*a*. Kāzī *Asad* Kāshāni, fol. 11*b*. Mir *Ajri*, one of the Ḥusaini Sayyids of Yazd, *ib*. Mirza 'Abdullah *Ulfat* Khurāsāni. *Azhari* Kūhpāyahi. Sayyid *Amīr* Khān 'Ālamgīrshāhi, who died at the beginning of Muḥammad Shāh's reign. Mirza Arjumand *Āzād* (also *Junūn*), son of 'Abd ul-Ghani Beg, who died A.H. 1143, fol. 12*a*. Mir Luṭf-ullah *Ahmadi*, of Balgrām, who died A.H. 1143. *Āsaf* Kūmmi (Muḥ. Kūli), who came to India under Shāhjahān, fol. 12*b*. *Ulfati*, son of Ḥusain Sāji, who came to the court of 'Abdullah Kūtibshāh. Mir *Afsar*, son of Mir Sinjar Kāshi. 'Abdullah *Amāni* of Kirman, who entered the service of Mir Jumlah, fol. 13*a*. Shaikh *Auḥadi*, disciple of Shaikh Auḥad ud-Dīn Kirmāni, who died under Ghāzān Khān, fol. 13*a*. *Abu 'l-Ḥasan* Manjik, of Tirmid. *Ibn Naṣūh*, of Fārs. Shaikh Sharaf ud-Dīn *Abu 'Ali* Kalandar, under Tughluq Shāh. *Imām ud-Dīn* Rāfi', who died A.H. 633, fol. 13*b*.

A full alphabetical list of all the notices included in the volume occupies six pages at the end of the preface, foll. 6—8.

The alphabetical series concludes with two notices relating to Yaḥya Khān, son of Aḥmad, Ṭabīb, and to Yamīni Simnāni, after which the above-mentioned Amīr, 'Ali Kūli B. Shahvār Karrūs, states that the work was finished on the 12th of Rabī' I., A.H. 1241. This is followed by a few additional notices accidentally omitted, foll. 201*b*—203*a*.

Foll. 203*b*—227*b* form a separate appendix. It consists of *Ḥasidāhs* by Nāṣir B. Khusrau 'Alavi and by *Abu 'l-Faraj* Rūni, fol. 213*a*, after which come a few pieces by two modern poets, Mirza *Abu 'l-Kāsim* Hamadāni, fol. 214*b*, and Mirza Muḥ. Taqī 'Ali-ābādi, fol. 218*b*.

112.

Or. 2693.—Foll. 478; 12 in. by 8; 24 lines, $5\frac{1}{4}$ in. long; written in fair Nestalik, with 'Unvan and gold-ruled margins, for the Sind Amīr, Murād 'Ali Khān Tālpur; dated 19 Rabī' II., A.H. 1216 (A.D. 1801).

[E. B. EASTWICK.]

رياض الشعرا

The Tazkirah of 'Ali Kūli Khān Dāghistāni, poetically called Vālih. See the Persian Catalogue, p. 371 and p. 1086*a*.

Other copies are described by Pertsch, Berlin Catalogue, nos. 656-7, and by Ethé, Bodleian Catalogue, no. 377.

113.

Or. 4709.—Foll. 342; 14 in. by $8\frac{1}{2}$; 24 lines, $6\frac{1}{4}$ in. long; written in cursive Nestalik in the 19th century.

An incomplete copy of the preceding work.

It breaks off in the middle of the third notice under letter ك, that of Karīmi Samarqāndi, which in the complete copy, Add. 16,729, is found at fol. 374*b*.

114.

Or. 2929.—Foll. 251; $11\frac{3}{4}$ in. by $7\frac{3}{4}$; 25 lines, $5\frac{1}{4}$ in. long; written in small and neat Shikastah-āmiz, with 'Unvān and gold-ruled margins; dated Isfahān, Muharram, A.H. 1234 (A.D. 1818). Bound in painted covers, the inner sides of which apparently represent the author seated before a prince.

[NATH. BLAND.]

آتشکده

Ātashkadah, the Tazkirah of Ḥāji Luṭf 'Ali Beg, poetically surnamed Āzur. See the Persian Catalogue, p. 375*a*.

The contents have been fully analysed by Ethé, Bodleian Catalogue, no. 384, coll. 262—293. A notice of the author will be found in the *Majma' ul-Fuṣaḥā*, vol. ii., p. 73, where he is stated to have died A.H. 1195. The same date is given in *Anjuman i Khākān*, Or. 3390, fol. 108a.

Copyist: ابن مرحوم زين العابدين شيرازي جواد الحسيني

115.

Or. 3386.—Foll. 417; 12½ in. by 8; 22 lines, 5¾ in. long; written in four columns in legible Neskhi before A.H. 1253 (A.D. 1837). [SIDNEY CHURCHILL.]

A *Tazkirah* of ancient poets, from the earliest times to the ninth century of the Hijrah, with extensive extracts from their works; without preface or author's name.

At the beginning is a table of the poets included, with the following heading: اسامی فحول شعری متقدمین که در طبقه اول از سلسله اول نوشته شده است. From this it appears that the MS. contains only the first *Ṭabaḳah* of the first *Silsilah* of a vast compilation. Mr. Churchill states that a MS. belonging to Sipihir, of Teheran, and containing, besides the above *Ṭabaḳah*, two *Silsilahs* treating of later and contemporary poets, is endorsed "*Tazkirah i Darvish Navā*." This *Navā* is mentioned in *Majma' ul-Fuṣaḥā*, vol. ii., p. 527, among contemporary poets, as a native of *Kāshān*, properly called *Darvish Ḥusain*, who took up his abode in *Tabrīz*, and left at his death a *Tazkirah* without preface or epilogue. *Navā* must have died before A.H. 1288, the date of the *Majma' ul-Fuṣaḥā*. His *Tazkirah* is also mentioned in the preface of the same work among its sources.

The biographical notices are short, mostly abridged from *Daulatshāh*, and devoid of

dates; but the author appears to have had access to rare *Divans*, from which he makes considerable extracts. The present MS. seems to be either the autograph of the author or a copy written for him. Some marginal additions, foll. 289a and 383b, are accompanied by directions as to the place at which they were to be inserted.

The following are the poets included; they are arranged in alphabetical order.

Abu 'l-Faraj Rūni, fol. 1b.

Ḥakīm Azraḳi (Zain ud-Dīn Abu Bakr) Haravi, fol. 24a.

Ḥakīm Anvari (Aḥḥad ud-Dīn), of Abivard, fol. 41a.

Ustād Asadi Ṭūsi, fol. 65a.

Shaikh Aḥḥadi, of Marāghah, fol. 66b.

Abu 'l-'Alā Ganjavi, fol. 72a.

Sayyid Ḥasan Ashraf al-Ḥusaini Ghaznīni, fol. 72b.

Sayyid Ḥasan Ashrafi (Mu'īn ud-Dīn), of Samarḳand, fol. 78a.

Aṣīr ud-Dīn Akhsikati, fol. 79b.

Aṣīr ud-Dīn Aumāni ('Abdullah), of Hamadān, fol. 82b.

Imāmi Haravi, fol. 84a.

Binā'i Haravi, fol. 84b.

'Abd ul-Vāsi' Jabali, of Gharjīstān, fol. 85b.

Jamāl ud-Dīn 'Abd ur-Razzāq, of Isfahan, fol. 92b.

Amīr Ḥusaini Sādāt (Ḥusain B. 'Ali), of Ghūr, fol. 98a.

Ḥāfiẓ Shīrāzi, fol. 103b.

Afzal ud-Dīn Khākāni (Ibrāhīm B. 'Ali) Shīrvāni, fol. 108a.

Sayyid Zu 'l-faḳār (Kivām ud-Dīn Ḥusain) Shīrvāni, fol. 119b.

Ustād Rūdagi (Abu 'l-Ḥasan), fol. 121b.

Rāzi ud-Dīn, of Naishāpūr, fol. 126a.

Rashīd Vaṭvāṭ (Rashīd ud-Dīn Muḥ.), of Balkh, fol. 139a.

- Hakīm Sanā'i Ghaznavi, fol. 158*b*.
 Sūzani (Abu 'l-Faḥr Shams ud-Dīn Muḥ.), of Samarkand, fol. 177*b*.
 Saif ud-Dīn, of Isfarang, fol. 181*b*.
 Shaikh Sa'di Shīrāzi, fol. 184*a*.
 Sharaf ud-Dīn Shufurvah (Faḥr-ullah), of Iṣfahan, fol. 194*b*.
 Shihāb ud-Dīn Adīb Ṣābir, of Bukhara, fol. 197*b*.
 Ṣahīr Fāriyābi, fol. 206*a*.
 Abu 'l-Kāsim Ḥasan B. Aḥmad 'Unṣuri, fol. 214*a*.
 'Asjadi ('Abd ul-'Azīz B. Maṣṣūr), of Marv Shāhijān, fol. 234*b*.
 'Imādi Shahriyāri, fol. 235*a*.
 'Am'aḥ Bukhārā'i, fol. 241*b*.
 Shaikh Farīd ud-Dīn 'Aṭṭār, fol. 247*a*.
 Firdausi (Ḥasan B. Ishāḥ), fol. 253*a*.
 Abu Niẓām Jalāl ud-Dīn Muḥ. Falaki, of Shamākhi, fol. 283*b*.
 Ustād Farrukhi, of Tirmiz, fol. 289*a*.
 Farīd ud-Dīn Aḥval, of Isfahan, *ib*.
 Hakīm Ḳaṭarān B. Maṣṣūr, of Tirmid, fol. 295*b*.
 Kamāl ud-Dīn Ismā'il, of Isfahan, fol. 309*a*.
 Kisā'i (Majd ud-Dīn Abu Ishāḥ), of Marv Shāhijān, fol. 319*b*.
 Lāmi'i, of Jurjān, fol. 321*a*.
 Minuchihi Shast Gallah, of Balkh, fol. 327*b*.
 Maulānā Jalāl ud-Dīn Rūmi, fol. 331*a*.
 Khwājah Majd ud-Dīn Hamgar, fol. 343*a*.
 Amīr Mu'izzi, fol. 351*a*.
 Mukhtāri ('Uṣmān), of Ghaznīn, fol. 361*a*.
 Mas'ūd Sa'd Salmān, of Jurjān, fol. 371*a*.
 Mujīr Bailakāni, fol. 386*b*.
 Nāṣir i Khusrau (Ḥujjat), fol. 390*a*.
 Shaikh Niẓāmi, of Ganjah, foll. 411*a*—417*a*.

Some verses scribbled at the end of the last notice and on the fly-leaf bear dates ranging from A.H. 1253 to 1287.

116.

Or. 3589.—Foll. 409; 14 $\frac{3}{4}$ in. by 9; 25 lines, 5 $\frac{1}{2}$ in. long; written in cursive Indian Nestalik, apparently early in the 19th century.

I. Foll. 3—348. خلاصة الافكار

Khulāṣat ul-Afkār; a Tazkirah of Persian poets, from the earliest period to the author's time, by Abu Ṭālib B. Ḥājī Muḥammad Tabrīzi Iṣfahāni.

Beg. لالی مشور سپاس و ستایش باستحقاق نثار
 دامن کبریای ناظمی تواند بود اما بعد ابجد خوان
 دبستان هیچمدانی ابو طالب ابن مغفور حاجی محمد
 تبریزی الاصفهانی بعرض هوش و کوش سالکان مسالک
 مستندانی میرساند

The work has been described, from a very imperfect copy, in the Persian Catalogue, p. 378*b*. See also Bland, Journal of the Royal Asiatic Society, vol. ix., pp. 153—58; Sprenger, Oude Catalogue, p. 163; and Ethé, Bodleian Catalogue, no. 391, where the contents are fully analyzed. It was commenced in Calcutta, A.H. 1206, when the author was forty years of age, and finished A.H. 1207. It is dedicated to Āṣaf ud-Daulah, and divided into a Muḥaddimah, 28 Ḥadīkahs, a Zail and a Khātimah. The contents are as follows:

The author's Preface (analyzed by Bland, *l.c.*, p. 154, and partly given in the original text by Sprenger, *l.c.*), fol. 4*b*.

Muḥaddimah. Essay on Persian poetry and on the rules to be observed in the compilation of Tazkirahs (analyzed by Bland, *l.c.*, p. 155), fol. 5*b*. Table of contents, fol. 8*a*.

Notices of 310 poets arranged under the twenty-eight letters of the alphabet, from Abu Sa'id Abu 'l-Khair to Muḥ. Yūsuf Jarbādaḥāni (fully stated by Ethé, *l.c.*, coll. 302—312), fol. 10*b*.

Zail. Notices of 159 poets omitted in the preceding section, from Adham Kāshī to Yahya Uzbek (Ethé, coll. 312—14), fol. 291*b*.

Khātimah. Twenty-three notices relating to the author's friends and to the author himself (Ethé, coll. 314-15), fol. 305*a*.

The author's treatises on ethics, fol. 323*a*; music, fol. 325*a*; prosody and rhyme, fol. 326*b*; and medicine, fol. 331*a*.

II. Foll. 348*a*—404*b*. لب السیر و جهان نما

A manual of history, written by the same Abu Ṭālib Khān, A.H. 1208, also dedicated to Āṣaf ud-Daulah. See the Persian Catalogue, p. 895*b*.

Beg. الحمد لله رب العالمین . . . اما بعد ابجد خوان
دبستان نادانی ابو طالب ابن محمد تبریزی اصفهانی
بعرض سالکان مسالک سخندان میسراند که کتب
بسیار از تاریخ و سیر نزد این کمترین جمع شده بود

The work is divided into four Bābs, subdivided into Furū', the contents of which have been described by Bland, *l.c.*, p. 157, and by Elliot, *History of India*, vol. viii., pp. 298—300. In this copy the work ends with the sketch of the kings of Kashmir.

117.

Or. 4610.—Foll. 530; 14 $\frac{3}{4}$ in. by 9 $\frac{1}{4}$; 25 lines, 6 $\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān and ruled margins, in the first half of the 19th century. [SIDNEY CHURCHILL.]

مخزن الغرایب

Makhzan ul-Gharā'ib, the most comprehensive Tazkirah ever written; compiled by Aḥmad 'Alī Hāshimī Sandilāhī, son of Shaikh Ghulām Muḥammad B. Maulavi Muḥammad Hāji.

Beg. کوهر الفاظ فصاحت بنیان و لالی معانی
بلاغت توامان شایسته رشته حمد خداوندیست که . . .

اما بعد چنین گوید بنده احمد علی هاشمی سندیله
ولد شیخ غلام محمد ابن فضیلت ماب مولوی محمد
حاجی طاب مضجعه

In the preface the author gives some account of his life. Having left home in his boyhood, he attached himself to the "late" Navvāb 'Izzat ud-Daulah Mirza Hasan Suh-rāb Jang, son of Mirza Muḥsin, elder brother of Ṣafdar Jang, and with his consent entered the service of Navvāb Zū'l-Faḳār ud-Daulah Mirza Najaf Khān in the imperial Risālah under Shāh 'Ālam. During the troubled period and general dispersion which followed the death of Najaf Khān (A.H. 1196), he associated with natives of Khorasan, Irak and Fārs, and began to eagerly collect poems from every source. These he was subsequently advised by his master, Mirza Muḥ. Hasan Ḳatīl, to bring together into a Tazkirah arranged in alphabetical order. The result was the present work, which he compiled at the age of fifty-four and completed, as stated in a chronogram at the end, A.H. 1218.

To the copious list of authorities included in the preface, and given by Sprenger, *Oude Catalogue*, p. 146, we can add, from the present copy, *Nafa'is ul-Ma'aṣir* by Mīr 'Alā ud-Daulah (*Oude Catalogue*, p. 46) and the oral communications of Mirza Ḳatīl and others.

The Makhzan ul-Gharā'ib is mentioned in the *Persian Catalogue*, p. 1015*b*. Its contents, consisting of 3148 notices, have been stated with meritorious fulness and accuracy by Ethé, *Bodleian Catalogue*, no. 395, coll. 316—396.

An alphabetical index of names, with references to the folios of the present copy, occupies fourteen leaves at the beginning. A note written on the first page shows that the MS. was bought in Haidarabad, A.H. 1247. In A.H. 1275 it was purchased in Kerbelā by a Persian prince, Nūr ud-Dīn, son of Badī' uz-Zamān Mirza (see fol. 16*a*).

118.

Or. 2877.—Foll. 180; 11 in. by $6\frac{1}{2}$; 15 lines, 4 in. long; written in neat Shikastah-āmīz, with 'Unvān and gold-ruled margins. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

زینت المدايح

A collection of poems in praise of Fath 'Ali Shāh, with notices of their authors, by Muḥammad Ṣādiq Marvazī, poetically sur-named Humā.

Beg. ای ذکر تو کلفروش بازار سخن
رنکین ز تو برک برک کلزار سخن
اوصاف تو دیباچه مجموعه نطق
توحید تو مشاطه رخسار سخن

زینت مدايح وزيب محمد محمودیست جل
ذکره که حمدش زینت زبان و ثنائیش زیب بیانست

From the notice of the author's life with which the work concludes, we learn that he was born and educated in Merv Shāhijān. When that place was laid waste by the Uzbeks, he repaired to Kerbela and Najaf, and thence to Kashan, where he studied poetry under Ṣabāḥī (d. A.H. 1206). A history of the Qajar Dynasty, which he wrote under the title of Ta'rīkh i Jahān-ārā, brought him to the notice of Fath 'Ali Shāh, who appointed him Court Chronicler, وقایع ذکر. When the Shah set out on his campaign against the Goklan in Khorasan, he left the author behind with the task of compiling the present work.

Notices of Humā in Nigāristan i Dārā, Or. 3508, fol. 137; Anjuman i Khāqān, Or. 3390, fol. 105; and in the Majma' ul-Fuṣaḥā, vol. ii., p. 572, do not give the date of his death. It must have taken place after A.H. 1233, the year to which the Ta'rīkh i Jahān-ārā is brought down (see the

Persian Catalogue, p. 200*b*, and Morley's Catalogue, nos. 154-55). In the Tazkirah i Muḥammad Shāhī, written A.H. 1247, he is spoken of as still holding the office of Vaqā'i' Nigār. Zīnat ul-Madā'iḥ is one of the sources of Majma' ul-Fuṣaḥā; see preface, p. 6.

In the preface, which is chiefly taken up with a wordy panegyric on Fath 'Ali Shāh, the author says that the work comprises poems composed from His Majesty's accession to the seventh year of his reign (A.H. 1218). It was compiled by order of the Shah, who gave it the above title, and consists of four parts, respectively called Ārāyish, Pirāyah I., Pirāyah II., and Zīvar.

Contents: Ārāyish. Poems of Fath 'Ali Shāh, fol. 7*a*. Pirāyah I. Notices and compositions of the following Court poets, arranged in alphabetical order, with the exception of the Malik ush-Shu'arā, who takes precedence: Ṣabā Fath 'Ali Khān, of Kāshān, Malik ush-Shu'arā, fol. 18*a*. Razī, son of Mirza Muḥ. Shafī', Mustaufi of Azarbāijān, fol. 97*b*. Saḥāb, Sayyid Muḥ., son of Hātif, of Isfahan, fol. 106*b*. Ṣabūr, Mirza Aḥmad, nephew of Fath 'Ali Khān, fol. 120*b*. Maftūn, 'Abd ur-Razzāq Beg, son of Najaf Quli Khān Dunbuli, fol. 134*a*. Nashāt, 'Abd ul-Vahhāb, Kalāntar of Isfahan, fol. 136*a*. Pirāyah II. Compositions of other poets, namely Bazmī, Sayyid Ṣādiq, of Bīdgul, Kashan, fol. 152*a*. Khāvārī, Ma'sūm, of Kūzah-kunān, Tabrīz, fol. 153*a*. Sharar, Ḥusain 'Ali Beg, son of Luṭf 'Ali Beg Āzur, fol. 158*a*. Ṣabāḥī, Sulaimān, of Bīdgul, fol. 160*a*. Mā'il, Muḥ. 'Ali, son of Muḥ. Kāzīm, Mustaufi, fol. 162*b*. Mijmar, Sayyid Ḥusain, of Isfahan, fol. 164*b*.

Zīvar. Life and poems of the author, fol. 166*b*.

The introductory notices, prefixed to most of the poems, and showing on what occasion they were composed, are of some historical interest.

119.

Or. 3399.—Foll. 221; 11 in. by 7; 15 lines, 4 $\frac{3}{4}$ in. long; written in fair Shikastah-āmīz, with silver-ruled margins, in the 19th century. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

زینت المدایح

A sequel to the preceding work, by the same author.

Beg. تا نام تو در مدیح لایح باشد
دفتر همه عنبرین روایح باشد
سر دفتر زینت المدایح کردم
آن نام که زینت مدایح باشد

الحمد لمن حمده زین المحامد ومدحه زینت المدایح

It is designated in the preface as the second volume of the work, and contains further pieces of the same poets and compositions of a few new ones. It was compiled, as stated fol. 208*a*, A.H. 1223, and is divided into five parts termed Minū, Ghurfah, Rauzah I., Rauzah II., and Ḥadīkah. The contents are as follows:

Minū. Poems of Faṭḥ ‘Ali Shāh, fol. 4*b*.
Ghurfah. Poems of Shahzādah Muḥammad ‘Ali Mirza, the eldest son of the Shah, poetically surnamed Daulat (died A.H. 1237), fol. 11*b*.
Rauzah I., divided into seven Gulbuns. Poems of the following seven Court poets: Ṣabā, fol. 22*b*. Rāzī, fol. 89*a*. Saḥāb, fol. 92*a*. Ṣabūr, fol. 127*b*. Mijmar, fol. 144*a*. Nashāṭ, fol. 176*a*. Arabic Kasideh by Mirza Muḥ. Ḥusain, son of Mirza Muḥ. Kāzīm Mustaufī, fol. 182*a*.

Rauzah II., in six Gulbuns. Poems of six other poets, viz., *Ḥarīf*, Abu ‘l-Ḥasan, of Jandaḳ, fol. 183*b*. *Khāvari*, Ma‘ṣūm, fol. 186*a*, *Ṣāhib*, daughter of Shahbāz Khān Dunbuli, fol. 193*b*. *Farrukh*, Khānlar, son of ‘Ali Murād Khān Zand, fol. 195*a*. *Nashāṭi*, ‘Abbās, of Hazārjarīb, fol. 197*a*. *Nāṭiq*, Ṣadīq of Isfahan, fol. 201*a*.

Ḥadīkah. Poems of the author, slightly imperfect at the end, fol. 207*b*.

120.

Or. 3390.—Foll. 204; 11 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$; 17 lines, 4 $\frac{1}{4}$ in. long; written in fair Shikastah-āmīz, with gold-ruled margins, A.H. 1234 (A.D. 1819).

[SIDNEY CHURCHILL.]

انجمن خاقان

Tazkirah of the poets who lived in the reign of Faṭḥ ‘Ali Shāh, by Muḥammad Fāzīl, poetically surnamed Rāvi.

Beg. زیب انجمن خاقان که زینت بزم زمان باد نام
بدیعی است جل شانہ

The author tells us in the last chapter that he belonged to the Turcoman tribe called Bāyandari, and was born in Karrūs, a district of Hamadān, A.H. 1198. Having lost his father A.H. 1214, he repaired to Teheran and studied poetry under the Malik ush-Shu‘arā Faṭḥ ‘Ali Khān. His master recommended him to the Shāh, who made him his favourite and reciter of his verses. See *Majma‘ ul-Fuṣaḥā*, vol. ii., p. 142, where it is stated that he died A.H. 1252, and *Tazkirah i Dārā*, Or. 3508, fol. 92*b*.

In the preface the author says that Faṭḥ ‘Ali Shāh had long desired to see the compositions of the poets of his time collected into one volume, that the task had been undertaken by some scholars, who had failed to carry it out, and was ultimately, A.H. 1234, committed to himself. The Anjuman i Khāḳān is one of the sources of *Majma‘ ul-Fuṣaḥā*. The author is mentioned as still alive, A.H. 1247, in *Tazkirah i Muḥammad Shāhi*, fol. 187*b*.

The work consists of four sections, called Anjuman, and a Khātimah, with the following contents:

انجمن اول در شمه از احوال و آثار

شهریار کردن اقتدار. An account of the predecessors of Fath 'Ali Shāh, and of his reign, with some specimens of his poetry, fol. 3b.

Anjuman II. Notices of the following royal princes and Khāns: Muḥammad 'Ali Mirza *Daulat*, fol. 25b. Muḥammad Ḳuli Mirza, *Khusravi*, fol. 29a. Ḥusain 'Ali Mirza, *Farmān-farmā*, fol. 29b. Muḥ. Taḳi Mirza *Shaukat*, fol. 30a. 'Ali Shāh, fol. 30b. Shaikh 'Ali Mirza *Shāpūr*, fol. 31b. 'Abdullah Mirza *Dārā*, fol. 32a. Imām-virdi Mirza, fol. 33a. Maḥmūd Mirza, fol. 33b. Muḥ. Riza Mirza *Afsar*, fol. 34b. Haidar Ḳuli Mirza *Khāvar*, fol. 35b. Humāyūn Mirza *Hishmat*, fol. 36a. Zāhīr ud-Daulah Ibrāhīm Khān *Tughrul*, fol. 36b. Muḥ. Ḳāsim Khān, *Shaukat*, fol. 37a. Sulaimān Khān *Izzat*, fol. 37b. Allahyār Khān, *Hājib*, fol. 38a.

Anjuman III. Notices of the following thirty-nine Court poets: *Bīnavā*, Dā'ūd B. Mahdī aṭ-Ṭūsi, fol. 39b. *Bandah*, Mirza Muḥ. Rāzi, fol. 40b. *Bismil*, Akā 'Ali Akbar, fol. 41b. *Bāki*, a Sayyid of Isfahan, fol. 42a. *Bīdil*, Muḥ. Raḥīm, fol. 42b. Mirza *Buzurg* Mu'taman ud-Daulah, fol. 43b. *Parvānah*, Mirza Aḥmad, fol. 46a. *Hasrat*, 'Ali, fol. 47a. *Husain*, of Sāri, fol. 47b. *Khāvar*, Maḥmūd Khān, fol. 48a. *Khāvari*, Sayyid Faẓl-ullah of Shīrāz, fol. 52b. *Shāhūb*, Sayyid Muḥ., son of Hātif, fol. 55b. *Sultāni*, Rizā Ḳuli of Navā, fol. 62a. *Sakhā*, Muḥ. Zamān, fol. 62b. *Shihnah*, Muḥ. Mahdī Khān, fol. 63a. *Sabā*, Fath 'Ali Khān, fol. 63a. *Shāhib* Muḥ. Taḳi Māzandarāni, fol. 78b. *Sabūr*, Aḥmad, nephew of Fath 'Ali Khān, fol. 79a. *Tarab*, Mirza Yūsuf Shaikh ul-Islām, fol. 80a. *Tāhīr*, Ḥasan Khān, fol. 80b. *Zarīf*, Muḥ. Ḥasan, fol. 82a. *Ishrat*, Muḥ. Mahdī al-Ḥusaini, fol. 82b. *Farrukh*, Muḥ. Ḥasan Khān, son of 'Ali Murād Khān, fol. 83a. *Fikrat*, Sayyid Ni'mat-ullah, fol. 83b. *Kaukab*, 'Abd ul-'Ali, fol. 84a. *Maftūn*, 'Abd ur-Razzāk Beg, fol. 85a. *Mijmar*, Sayyid Ḥusain of Ardīstān, fol. 85b. *Manṣūr*, Muḥ.

Rizā, fol. 89a. *Mā'il*, Muḥ. 'Ali, fol. 89b. *Mūnis*, Muḥ. Riza, fol. 90a. *Mahrūm*, Akā Ḥusain 'Ali, fol. 90a. *Muḥīt*, Ma'sūm B. 'Īsa, fol. 90b. *Manzūr*, Muḥ. Ibrāhīm, fol. 91b. *Mushīr*, Abu'l-Ḳāsim Farāhāni, fol. 92a. *Nashāt*, 'Abd ul-Vahhāb al-Mūsavi, fol. 94a. *Nadīm*, Muḥ. of Bārfurūsh, fol. 101a. Naṣr-ullah Khān, fol. 101a. *Nashā'i*, 'Abbās of Hazārjarīb, fol. 101b. *Nuṣrat*, Sultān Ḥusain, *ib. Vafū*, Ḥusain Farāhāni, fol. 103b. *Vafū'i*, 'Abdullah Beg of Tafrīsh, fol. 104a. *Humā*, Muḥ. Ṣādīq, fol. 105a.

Anjuman IV. Notices of a hundred and twenty other poets, in alphabetical order, from *Āzur*, Luṭf 'Ali Beg to *Yaghmā* of Jandaḳ, fol. 107b. A table of contents is prefixed, fol. 107a.

Khātimah. Life and poems of the author, fol. 201b.

121.

Or. 3553.—Foll, 66; 11 in. by 7½; 15 lines, 4¾ in. long; written in large Nestalik, with ruled margins; dated 28 Rabī' I., A.H. 1239 (A.D. 1823). [SIDNEY CHURCHILL.]

کلشن محمود

Notices of forty-eight sons of Fath 'Ali Shāh, with specimens of their poetry, by one of them, Maḥmūd Mirza (see above, no. 70).

Beg. صفای کلشن جنان سپاس بیقیاس محمودی
است جل جلاله که فزای هشت بهشت غنچه از گلستان
رحمت است [اوست]

The work was compiled, as stated in the preface, by order of the Shāh, A.H. 1236. The preface includes a Kasidah in praise of the Shāh, concluding with the following chronogram for the date of composition, which gives only 1235.

پی تاریخ او محمود با صد خرمی کفتا
بیامد کلشن محمود زیب کلشن دوران

Contents: Preface, fol. 1*b*. - Glories of the Shah's reign and number of his children, fol. 6*a*. His poems, fol. 8*a*. Notices of the following 47 sons of Fath 'Ali Shāh, with specimens of their verses: Muḥ. 'Ali, fol. 10*b*; Muḥ. Ḳuli, fol. 13*b*. Muḥ. Vali, fol. 15*a*; 'Abbās, fol. 16*b*; Ḥusain 'Ali, fol. 18*b*; Ḥasan 'Ali, fol. 19*b*; Muḥ. Taḳi, fol. 20*b*; 'Ali Ḳuli, fol. 22*b*; Shaikh 'Ali, fol. 23*b*; 'Ali Khān, fol. 24*b*; 'Abdullah, fol. 26*b*; Imām-virdi, fol. 30*a*; Muḥ. Rizā, fol. 31*a*; Ḥaidar Ḳuli, fol. 32*b*; Humāyūn, fol. 34*a*; Allah-virdi, fol. 36*a*; Ismā'il, fol. 37*a*; Aḥmad 'Ali, fol. 37*b*; 'Ali Rizā, Kaikubād, fol. 39*b*; Bahrām, fol. 40*b*; Shāhpūr, fol. 41*a*; Malik Ḳāsim, fol. 41*b*; Minuchihr, Hurmuz, fol. 42; 'Iraj, Kaikā'us, fol. 43; Shāhkuli, Muḥ. Mahdi, fol. 44; Kaikhusrau, Kayūmarṣ, fol. 45; Jahānshāh, fol. 46; Sulaimān, fol. 47; Fath-ullah, Malik Maṣṣūr, fol. 48; Bahman, fol. 49; Sulṭān Muḥ., Sulṭān Salīm, fol. 50; Sulṭān Muṣṭafa, Sulṭān Ibrāhīm, fol. 51; Saif-ullah, fol. 52; Yaḥya, Zakariyyā, Muḥ. Amīn, fol. 53; Sulṭān Ḥamzah, Sulṭān Aḥmad, Ṭahmūraṣ, fol. 54. Six sons of Ḥusain Ḳuli Khān, brother of Fath 'Ali Shāh, fol. 55. Memoir of the author and his poems, foll. 57*a*—64.

122.

Or. 3545.—Foll. 299; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 21 lines, 3 $\frac{1}{2}$ in. long; written in fair Nestalik, with an 'Unvan and gold-ruled margins, probably about the middle of the 19th century. Bound in painted covers. [SIDNEY CHURCHILL.]

سفينة المكمود

A Tazkirah containing notices and select compositions of the poets of Fath 'Ali Shāh's reign, by Maḥmūd Mirza, author of the preceding work.

Beg. اول دفتر بنام ایزد دانا
صانع و پروردگار حی توانا

The author, who mentions in the preface his proficiency in various sciences and in the art of calligraphy, gives the following list of his works:

- Safinat ul-Maḥmūd (the present work);
منتخب المكمود, on the life and miracles of the Prophet;
كلشن مكمود, a biographical account of the sons of Fath 'Ali Shāh (no. 121);
مخزن المكمود, on the lives and miracles of saints;
مكمود نامه, containing anecdotes and moral precepts; a Risālah on the true dreams and prognostics of Fath 'Ali Shāh;
نصائح المكمود, advice to his son Mas'ūd Mirza;
درد المكمود, his poetical compositions; and
بيان المكمود (see Or. 3552).

The preface concludes with a piece of verse at the end of which is a chronogram for the date of composition, A.H. 1235:

كفت اين مجمع مكمود پریشان نشود

Majma' i Maḥmūd is the specific title given by the author to his Safinah, fol. 3*b*:
اين سفينه
که مسمی به مجمع مكمود است

A second and later preface begins, fol. 4*b*, as follows: سفینه وجود موجودات بامر ناخدائی در : بجرامکان جاریدست. There the author states that in A.H. 1240 he received the sovereign's commands to compile an account of contemporary poets, several works previously written on that subject having failed to satisfy the fastidious taste of the Shāh; and that the latter gave to the book, even before its completion, the name of Safinat ul-Maḥmūd.

The work is divided into four parts called Majlis, viz.:

- I. Lives and poems of the Shāh and of the royal princes, fol. 6*b*.
- II. The Vazirs and great office-holders,

namely, Nashāt, fol. 24*b*; Mirza Buzurg, fol. 33*a*; Şabā, fol. 33*b*; and Farrukh, fol. 47*b*.

III. Poets of Iran, in the following five sections, termed Martabah, in each of which the notices are arranged according to the Abjad: 1. Iraq, about two hundred notices, fol. 49*b*. 2. Fārs, 33 notices, fol. 198*a*. 3. Khorasan, 36 notices, fol. 223*b*. 4. Gilan and Tabaristan, 32 notices, fol. 243*a*. 5. Azarbaijan, 18 notices, fol. 257*a*. At the beginning of each Martabah is a table of the poets it includes.

IV. Life and select compositions of the author, fol. 274*a*.

Safinat ul-Mahmūd is one of the sources of the Majma' ul-Fuṣahā, as mentioned in the preface.

123.

Or. 3508.—Foll. 212; 12 in. by 7; 23 lines, 4½ in. long; written in minute and elegant Nestalik, with 'Unvan and gold-ruled margins, in the 19th century. Bound in painted and glazed covers. [SIDNEY CHURCHILL.]

نکارستان دارا

A Tazkirah of the poets who lived in the time of Fath 'Ali Shāh, by 'Abd ur-Razzāq B. Najafkuli.

Beg. طراز نکارستان دارا و طراوت بهارستان دلارا
حمد صانعی است جل شانہ

The author's historical work, Ma'āşir i Sulṭāniyyah, nos. 68-69, has been mentioned above. The present work was written A.H. 1241. The preface gives an account of a meeting which took place in that year in Sulṭāniyyah, between Fath 'Ali Shāh and his son, the Nā'ib us-Salṭānah 'Abbās Mirza. The former having expressed a desire for the compilation of a Tazkirah comprising the poets of the period, the prince pointed out the author as a competent person for the

task. Hence the present work, which is divided into five parts called Niḡarkhānah, or Aivān, as follows:

I. History of Fath 'Ali Shāh and specimens of his poetry, fol. 2*b*.

II. Royal princes and noble Amīrs, arranged according to the date of their birth, fol. 5*a*. These are the sons, grandsons and nephews, of Fath 'Ali Shāh, as follows: *Daulat*, Muḥ. 'Ali Mirza. *Khusravi*, Muḥ. Kuli Mirza. *Shaukat*, Muḥ. Taqi Mirza. 'Adil, 'Ali Shāh. *Vālā*, 'Aliquli Mirza. *Shāpūr*, Shaikh 'Ali Mirza. *Dārā*, 'Abdullah Mirza. Imām-virdi Mirza. Maḥmūd Mirza. Humāyūn Mirza. *Khāvar*, Ḥaidar Kuli Mirza. *Baiḡā*, Allah-virdi Mirza. *Jahān*, Jahānsbāh Mirza. *Aḥmad*, Aḥmad 'Ali Mirza. *Hishmat*, Muḥ. Ḥusain Mirza. *Surūr*, Ṭahmāsp Mirza. *Ziyā*, Nazār 'Ali Mirza. *Tuḡhrul*, Zahīr ud-Daulah Ibrāhīm Khān. *Shaukat*, Muḥ. Kāsīm Khān. 'Izzat, Sulaimān Khān. *Ḥājib*, Allahyār Khān.

III. Favourites of the Shah and of the princes, men of letters, Vazirs and other officials, fol. 8*b*. *Şabā*, Fath 'Ali Khān, heads the list as Malik ush-Shu'arā, with extensive extracts from his poems, fol. 9*b*. The others are arranged in the alphabetical order of their names or takhalluṣ, as follows: Abu 'l-Kāsīm, Sayyid ul-Vuzarā, fol. 71*a*.

Abu 'l-Kāsīm Hamadāni, fol. 80*b*.

Ibrāhīm Munshi, of Tabrīz, fol. 81*a*.

Ashraf, 'Ali Ashraf of Azarbā'ijān, fol. 81*b*.

Ishrūk, Mirza Muḥ., of Burūjird, fol. 82*b*.

Ummūd, Abu 'l-Ḥasan Khān, of Nuhāvand, *ib*.

Bandah, Muḥ. Raḡi B. Muḥ. Shafi', fol. 83*a*.

Bīdīl, Muḥ. Raḡīm, fol. 84*a*.

Bismīl, 'Ali Akbar, fol. 86*b*.

Chākar, Ḥasan 'Ali Khān, *ib*.

Ḥābi, Fath 'Ali Beg, fol. 87*a*.

Ḥasrat, Muḥ. Taqi, fol. 88*a*.

Mulla Ḥasan, master of Maḥmūd Mirza, fol. 88*b*.

Mirza Ḥusain B. Mirza Kāzim Mustaufi, fol. 89a.
 Mulla Ḥusain Sāravi Kāzi 'Askar, *ib.*
 Mirza Ḥusain, of Kūzahkunān, *ib.*
Khāvar, Maḥmūd Khān Dunbuli, fol. 89b.
Khāvāri, Faḏl-ullah Shirāzi, fol. 91a.
Rāvi, Muḥ. Fāzil, fol. 92b.
Sarshār, Najafkuli Khān, fol. 93b.
Sipīhr, Aḩa Muḥ. Taḩi, of Kashan, fol. 95a.
Shaḩāb, Sayyid Muḥ., of Isfahan, fol. 95b.
Sakhā, Muḥ. Zamān Khān, fol. 100b.
Shihnah, Muḥ. Mahdi Khān, *ib.*
Shifā, Mulla Rizā, of Tabrīz, *ib.*
Shāḩib, Muḥ. Taḩi B. Mirza Zaki, 'Aliyābādi, fol. 105a.
Shabūr, Aḩmad, nephew of Faḩ ḩali Khān, fol. 106a.
Shafā'i, Aḩmad B. Mulla Mahdi Narāḩi, fol. 108a.
Shadrā, Ṣadr ud-Dīn Muḥ. Tabrīzi, fol. 108b.
Tūti, Abu 'l-Faḩ Khān, *ib.*
Tā'ir, ḩasan Khān, fol. 109a.
Tarab, Muḥ. Yūsuf, brother of Abu 'l-Kāsim of Karmānshāhān, *ib.*
Ishrat, Mahdi Farāhāni, *ib.*
 Mirza Buzurg, 'Isa B. ḩasan Farāhāni, fol. 110a.
'Azīz, Yūsuf Beg, of Lāhijān, fol. 110b.
Farrukh, Muḥ. ḩasan Khān, fol. 111b.
Fikrat, Sayyid Ni'mat-ullah, of Lārijān, *ib.*
Kābil, ḩusain 'Ali Khān, *ib.*
Kaṣar, Mulla Rizā, *ib.*
Kaukab, 'Abd ul-'Ali B. Muḩsin Yazdi, fol. 112a.
Mā'il, Muḥ. 'Ali, of Shiraz, *ib.*
Mijmar, Sayyid ḩusain, of Ardistan, fol. 120a.
Manṣūr, Muḥ. Rizā, of Isfahan, fol. 123a.
Manzūr, Ibrāhīm, of Shiraz, fol. 123b.
Mahram, Aḩa ḩusain 'Ali Afshār, fol. 124a.
Mūnis, Muḥ. Rizā, of Bārfurūsh, *ib.*

Nashāt, 'Abd ul-Vahhāb, of Isfahan, fol. 124b.
Nadīm, Muḥ., of Bārfurūsh, fol. 128b.
Nashā'i, 'Abbās, of Hazārjarīb, *ib.*
Nuṣrat, Sulṭān ḩusain Beg, of Ṭālish, fol. 129a.
Navā'i, Muḥ. Taḩi B. Rizā Kuli, *ib.*
Vafā, Muḥ. ḩusain ḩusaini, *ib.*
Vafā'i, 'Abdullah Beg, of Tafrish, fol. 137a.
Humā, Muḥ. Ṣādiḩ, of Merv, fol. 187b.

IV. Notices of about 120 other poets, also in alphabetical order, beginning with *Āzād*, Mirza Muḥ. 'Ali, of Kashmīr, and ending with *Yaghmā*, Abu 'l-ḩasan, of Jandaḩ, fol. 140a.

V. Life and poems of the author, fol. 180b.

Appendix. Notice of '*Andalīb*, Muḥ. ḩusain Kāshī, son and successor of the Malik ush-Shu'arā, fol. 209a.

The work is mentioned in the preface of *Majma' ul-Fuṣaḩā*, p. 6, as تذکرة عبد الرزاق بيك دنبلي

124.

Or. 3250.—Foll. 224; 14 in. by 8¼; 21 lines, 5¾ in. long; written in fair Nestalik with 'Unvan and gold-ruled margins for Aḩā 'Ali, Maḩram i ḩarīm i Shāhinsāhi, A.H. 1257 (A.D. 1841). [SIDNEY CHURCHILL.]

تذکرة محمد شاهي

A Tazkirah of Persian poets, by Bahman Mirza, son of Nā'ib us-Salṭānah 'Abbās Mirza.

الحمد لله رب العالمين ... زينت هر كتاب
 ثنائى حضرت رب الاربابيست كه ذكر محامد ذاتش
 در تذكرة و بيان كنيد

After a panegyric on the reigning sovereign, Faḩ 'Ali Shāh, and on the Nā'ib us-Salṭānah, the author says that he was

residing in Ardabīl, to the government of which he had been appointed by his father, when he was invited by his elder brother, Muḥammad Shāh, to join him, and, at his request, compiled the present work. The date of composition, A.H. 1247, is conveyed by this chronogram :

پی سال تاریخ پیر خرد
 بدریای فکرت بسی غوطه زد
 بکفتا بود کوهر آبدار
 باسم محمد شه نامدار

It is stated at the end that the work was completed A.H. 1249. Mr. Churchill states in a letter that Bahman Mirza subsequently fled to the Caucasus and died there a few years ago.

The work is divided into three parts called *Rishtah*, and a table of all the poets noticed is found at the end of the preface, foll. 3-4. The contents are as follows :

Rishtah I. Notices of about 150 poets of the past, *i.e.* from the earliest times to the end of the twelfth century of the Hijrah, arranged in alphabetical order, fol. 4*a*. A few Arabic verses by 'Ali B. Abi Ṭālib are prefixed. The alphabetical series begins with Asadi and ends with Yamīni, a Sayyid of Kāshān. The notices are short, and too much space is taken up by extensive extracts from such well-known poets as Ḥāfiẓ, Sa'di, Maulānā Rūmi, Firdausi and Nizāmi.

Rishtah II. History of the Kājārs and of Fath 'Ali Shāh, with specimens of his poetry, fol. 173*a*. Notices of the following royal princes : *Daulat*, Muḥ. 'Ali Mirza ; *Khusravi*, Muḥ. Kuli Mirza ; *Shaukat*, Muḥ. Taqi Mirza ; *Ādil*, Zill i Sulṭān ; *Dārā*, 'Ali Naqi Mirza ; *Shāpūr*, Shaikh 'Ali Mirza ; *Vālā*, 'Abdullah Mirza ; Imām-virdi Mirza ; Maḥmūd Mirza ; Malik Kāsīm Mirza ; *Tughrul*, Zāhīr ud-Daulah Ibrāhīm Khān ; *Hājib*, Āṣaf ud-Daulah Allabyār Khān, fol. 176*b*.

Rishtah III. Contemporary poets, also in alphabetical order, as follows :

Abu'l-Kāsīm B. 'Isa Farāhāni, Kā'im Maḳām, fol. 179*a*.

Ashraf, of Ṭabūh, Azarbaijan, fol. 182*a*.

Asad-ullah Khān B. Ḥāji Ibrāhīm Khān.

Efendi, Ḥusain Kuli Khān, fol. 182*b*.

Āzād, Mirza Muḥ. 'Ali, of Kashmīr.

Akbar, Mirza 'Ali Akbār, of Isfahan.

Akhtar, Aḥmad Beg, of Gurjistan.

Asīr, Muḥ. Ḥusain, of Tabrīz, fol. 183*a*.

Bīnavā, Mirza Dā'ūd, of Khorasan.

Bandah, Muḥ. Raẓī, of Tabrīz.

Bīdil, Muḥ. Raḥīm Ṭabīb.

Bāki, Sayyid 'Abd ul-Bāki, of Isfahan.

Bīdil, Muḥ. Amīn Khān, fol. 183*b*.

Mirza Taqi, Ṭabīb.

Mirza Ḥusain B. Mirza Kāzīm Mustaufi.

Mirza Ḥusain, of Kūzahkunān.

Ḥasrat, Muḥ. Taqi, of Hamadān.

Ḥarīf, Sayyid Abu 'l-Ḥasan, of Jandaq.

Mulla Ḥusain 'Ali, of Qazvin, fol. 184*a*.

Mulla Ḥasan, of Nuhāvand.

Khāvāri, Sayyid Fazl-ullah, of Shiraz.

Khurram, of Azarbaijan.

Zarrah, 'Abd ul-Ghani, of Tafrish, fol. 184*b*.

Rāvi, Fāzil Khān, fol. 187*b*.

Rizā, son of Mirza Raẓi Tabrīzi, fol. 188*a*.

Sarshār, Najaf Kuli Khān.

Shaḥāb, Ḥāji Sayyid Muḥ., of Isfahan.

Sāghar, Shaikh Muḥ., of Shīrāz, fol. 188*b*.

Shihnah, Muḥ. Mahdi Khān, of Mazandaran.

Shā'iq, Hādi Beg, of Luristan.

Ṣabā, Fath 'Ali Khān Malik ush-Shu'arā.

Ṣāfi, Ḥāji Mulla Aḥmad, of Narāq, fol. 208*b*.

Ṣabūr, Mirza Aḥmad, brother of Fath 'Ali Khān.

Ṭūṭi, Abu'l-Fath Khān B. Ibrāhīm Khalīl Khān.

Ṭā'ir, Ḥasan Khān, nephew of Ḥāji Ibrāhim Khān.

Ṭabīb, Mirza Muḥ., of Burujird.

‘Isa, Mirza Buzurg, Ḳā’im Maḳām, fol. 209*a*.

‘Andalīb, Muḥ. Ḥusain Khān, son of Fath ‘Ali Khan, fol. 209*b*.

‘Āli, Muḥ. Ḥusain, Kalāntar of Shiraz.

‘Ājiz, Khalifah Muḥ., of Garṃrūd.

Fikrat, Sayyid Ni‘mat-ullah, fol. 211*a*.

Fardi, Ṣafar ‘Ali Beg Zand.

Ḳābil, Ḥusain Ḳuli Khan.

Kauṣar, Mulla Rizā, of Hamadan.

Kaukab, Mirza Bāḳir, of Khorasan.

Mā’il, Muḥ. ‘Ali Mustaufi, fol. 211*b*.

Maftūn, ‘Abd ur-Razzāḳ Beg Dunbuli, fol. 212*b*.

Mijmar, Sayyid Ḥusain Muzahhib, of Ardistan, fol. 213*a*.

Muznib, Shaikh Raḥīm, fol. 215*b*.

Manṣūr, Muḥ. Riza, of Isfahan.

Nashāṭ, Sayyid ‘Abd ul-Vahhāb, of Isfahan.

Naṣr-ullah, of Ardabīl, fol. 220*b*.

Nazar ‘Ali, Ḥakīm Bāshi, of Ḳazvin.

Navā, Darvīsh Ḥusain, of Kashan, fol. 221*a*.

Naṣīb, Aḳā Muḥammad.

Humā, Mirza Muḥ. Ṣādīḳ.

Vālih, Aḳā Muḥ. Kāzīm, of Isfahan, fol. 221*b*.

The Tazkirah i Muḥammadshāhi is the last of the sources enumerated in the preface of Majma‘ ul-Fuṣaḥā, p. 6.

125.

Or. 3524.—Foll. 268 ; 11 $\frac{3}{4}$ in. by 8 ; 24 lines, 5 $\frac{1}{2}$ in. long ; written in fair Nestalik in four columns, about A.H. 1250 (A.D. 1835).

[SIDNEY CHURCHILL.]

مجمع الفصحا

An extensive Tazkirah of Persian poets,

by Rizā Ḳuli Khān, poetically surnamed Hidāyat.

Beg. سپاس شکر ف مر خالقی را شاید و ستایش
ژرف مر صانعی را باید

This MS. contains an early recension of the work which was completed by the author A.H. 1284, and has been lithographed at Teheran, A.H. 1295. The preface differs from the printed text, and contains a dedication to Muḥammad Shāh, whose accession is described as a recent event. It concludes with a table of the ancient poets included in the work, beginning with Abu ‘Abdullah Farālāvi and ending with Yūsuf Ghaznavi. The work proper begins, fol. 7*a*, with the notice of the former, and breaks off in the middle of the extracts from Nizāmi Ganjavi, the contents corresponding with pp. 65—639 of the first volume of the Teheran edition.

Foll. 191—212 are in a Shikastah character, which is, according to Mr. Churchill, the handwriting of the author.

On the first page is a note by Prince ‘Abd ul-Ḥusain Ḳājār, stating that in A.H. 1294 he received this volume as a gift from حضرت اشرف والد, apparently the Shah his father.

126.

Or. 3536.—Foll. 146 ; 14 in. by 8 $\frac{1}{4}$; 25 lines, 6 in. long ; written in fair close Neskhī in the latter half of the 19th century.

[SIDNEY CHURCHILL.]

ریاض العارفین

Notices of Sufi poets, with copious extracts from their compositions, by Riza Ḳuli B. Muḥammad Hādī, poetically surnamed Hidāyat.

It begins with a Rubā‘i, the first line of which is این باغ که هر گلش دلی بفریبدهد. The prose

begins as follows: ریاض قلوب عارفين محقق و بساتین ارواح سالکین مدقق را خضرت و نظرت از قطرات مطرات فیوضات متکثره

The author remarks in the preface that previous writers on the lives of saints, such as 'Aṭṭār in his *Tazkirat ul-Auliya*, Jāmi in his *Nafaḥāt ul-Uns*, and Nūr-ullah Shushtari in his *Majālis ul-Mu'minīn*, had confined their selections to utterances in prose. This induced him to compile the present collection of the holy men's poetical effusions. The work is dedicated to the reigning sovereign Abu 'l-Muzaffar Sultan Muḥammad Shāh. It was written, as appears from the concluding section, fol. 140*b*, A.H. 1260, when the author was forty-five years old.

It is divided into one *Ḥadīkah*, two *Rauzahs*, a *Firdaus*, and a *Khuld*, as follows:

Ḥadīkah. An introduction treating in six chapters, termed *Gulbun*, of Sufism, of the mode of life adopted by Sufis, and of the conventional terms they use, fol. 4*b*.

Rauzah I. در ذکر عرفا و مشایخ بترتیب تهجی Notices of theosophists and holy Shaikhs who composed verses, arranged in alphabetical order, fol. 9*a*. The notices, a table of which is prefixed, are about 170 in number. They begin with Abā Yazīd Baṣṭāmī, and end with Yūsuf Batīnī Hindī.

Rauzah II. در ذکر فضلا و محققین Notices of eminent poets and philosophers who were at times under mystical inspiration, fol. 62*a* (about 100 notices, alphabetically arranged, beginning with Abu 'Ali Sinā, and ending with Yaḥya Lāhijī).

Firdaus. در شرح حال متاخرین و معاصرین Notices of modern and contemporary Sufi poets, also alphabetically arranged, about 70 in number, beginning with Āgah Shirāzi, and ending with Hamdam Shirāzi, fol. 93*a*.

Khuld, or conclusion, being a notice of the

author's life, with ample extracts from his poetical works, fol. 140*b*.

The author states that he was born in Teheran on the 15th of Muḥarram, A.H. 1215, and that his father, Muḥ. Ḥādī, who was treasurer to Akā Muḥammad Shāh Kājār, died in Shiraz, A.H. 1218. He gives a full list of his numerous works in prose and verse, including the three volumes added to *Rauzat uṣ-Ṣafā* and the *Majma' ul-Fuṣaḥā* (which was not completed until A.H. 1284; see the preface).

At the end is a *Masnavi* by Mirza Ibrāhīm Kāzarūnī, takh. Nādīrī, in praise of the present work.

127.

Or. 4511.—Foll. 355; 12 in. by 7; 23 lines, 4¼ in. long; written in neat Nestalik, with 'Unvan and gold-ruled margins, A.H. 1259 (A.D. 1843). [SIDNEY CHURCHILL.]

مدایح المعتمديه

A collection of poems in praise of Mu'tamad ud-Daulah Minuchihr Khān, with notices of their authors, compiled by Muḥammad 'Ali, poetically surnamed Bahār.

تذکره ستایش بی منتهی و تادیبه نیایش
لا یحیی حضرت واجب الوجودی را سزاست جلالت
الأئمة و عمت نعمائهم

The work was compiled, as stated in the introduction, by desire of Minuchihr Khān (see fol. 37*b*). The author gives at the end a short account of his life, from which it appears that he was a son of the late Akā Abu Ṭālib Muzahhib (or illuminator), of Isfahan, and that, having no taste for study, he took to his father's trade and to poetry.

To the present work he prefixed a memoir of Minuchihr Khān, composed by "the late"

Akā 'Ali Rashti, who appears to have written it in the lifetime of Fath 'Ali Shāh and of the Nā'ib us-Saltānah 'Abbās Mirza. That celebrated general was originally brought to Persia as one of the captives taken by Fath 'Ali Shāh in his Georgian campaign, A.H. 1219. Having won the favour of the Shāh, he was placed, as Ich-Aqasi Bāshi, in command of the royal Harem, and subsequently sent, with one of the royal princes, to rule over Gilān. As a reward for distinguished services in the Russian war, A.H. 1240, he received the title of Mu'tamad ud-Daulah, and was afterwards actively engaged in military operations in Fārs, Kirmanshahan, Arabistan, and other parts. The memoir, which is written in a wordy and stilted style, is brought down by the compiler, fol. 36*b*, to the 20th Rajab, A.H. 1259, when Minuchihr Khān, returning from Court, entered Isfahan, the seat of his government.

The notices, which are mostly rhetorical exercises with a minimum of fact, are accompanied by considerable poetical specimens. They relate to the following poets :

- Akā 'Ali Rashti, fol. 38*a*.
 Adīb, Muḥ. 'Ali, of Teheran, fol. 39*a*.
 Adab, Muḥ. Taqī, of Kirmanshahan, fol. 43*b*.
 Ummīd, 'Abbās, of Mazandaran, fol. 45*a*.
 Akhgar, 'Abd ur-Rashīd Khān, fol. 47*b*.
 Anjuman, Mirza Ishāq, of Shiraz, fol. 49*a*.
 Afshān, Mirza 'Abdullah, of Furūshān, fol. 51*a*.
 A'ma, fol. 53*a*.
 Bīdil, Hāji Muḥ., of Kirmanshahan, fol. 53*b*.
 Baṣīr, Aka Muḥ. Ibrāhīm, of Isfahan, fol. 55*a*.
 Bismil, Mirza 'Ali Akbar, fol. 57*a*.
 Bahjat, Aka Muḥ. Bāqir, of Isfahan, fol. 57*b*.
 Partav, 'Ali Rizā, of Lanjān, fol. 58*b*.
 Parvānah, Muḥ. Šādīq, of Qum, fol. 60*b*.
 Parvānah, Muḥ. Ḥusain, of Lanjān, fol. 61*a*.
 Tishnah, Muḥ. Taqī Khān, fol. 62*a*.

- Tārāj, Aka Muḥ. Ḥusain, of Isfahan, fol. 69*b*.
 Tārāj, of Shiraz, fol. 70*a*.
 Šākīb, Muḥ. Ḥusain, fol. 70*b*.
 Chākar, Sayyid Muḥ. Hādi, of Kashan, fol. 73*a*.
 Chākar, Muḥ. Qāsim Khān, of Mazandaran, fol. 74*a*.
 Chākar, Naṣr-ullah, of Burujird, fol. 74*b*.
 Ḥakīm, Muḥ. Yūsuf B. Muḥ. Ḥusain Nūri, fol. 78*a*.
 Khurram, son of Pasha Qāsim Khān, of Kajūr, fol. 79*a*.
 Khāvar, Maḥmūd Khān, of Azarbaijan, fol. 80*a*.
 Khāvari, Muḥ. Bāqir, of Herat, fol. 82*b*.
 Khāvari, Faḏl-ullah, of Shiraz, fol. 87*b*.
 Khādīm, Sayyid Ismā'īl, of Qum.
 Daryā, Luṭf-ullah B. Mirza Qaṭrah, fol. 88*b*.
 Zauqī, Faṭḥ-ullah, of Khorasan, fol. 89*b*.
 Zabiḥi, Ismā'īl Mirza Afshār, fol. 99*a*.
 Rizā'i, Muḥ. Rizā, of Mazandaran, fol. 102*a*.
 Rif'at, Faṭḥ-ullah Mirza, son of Muḥ. 'Ali Mirza, fol. 104*a*.
 Rūshan, Aka Muḥ. Šādīq, fol. 108*a*.
 Raunaq, Muḥ. Hāshim, fol. 109*a*.
 Zargar, Aka Muḥ. Ḥasan, fol. 110*a*.
 Sīmā, 'Abd ul-Karīm, of Ṭālikhūni, fol. 110*b*.
 Sāghar, Muḥ. Ibrāhīm, of Isfahan, fol. 117*a*.
 Shihāb, Naṣr-ullah, fol. 118*a*.
 Shāhīn, of Kāshān, fol. 147*a*.
 Shihāb, Aka Muḥ. Ṭāhir, of Isfahan, fol. 148*a*.
 Shūrīsh, fol. 157*a*.
 Šāhib Divān, Mirza Muḥ. Taqī, of 'Aliyābād, fol. 157*b*.
 Šabā, Malik ush-Shu'arā Fath 'Ali Khān, fol. 159*a*.
 Šafā'i, Mulla Muḥ., of Isfahan, fol. 160*a*.
 Šafā, 'Abd ul-Vāsi' B. Muḥ. 'Ali Vafā, fol. 161*a*.

Ziyā, Mulla Muḥ. Ḥusain, of Isfahan, fol. 162*b*.
 Ṭāhir, Muḥ. Ṭāhir, of Hamadan, fol. 168*b*.
 ‘Andalīb, Muḥ. Ḥusain Khān Malik ush-Shu‘arā, fol. 169*b*.
 ‘Ankā, Muḥ. Raḥīm, of Khorasan, fol. 172*b*.
 ‘Ali, Ḥāji ‘Abd ul-Ghafūr, of Isfahan, fol. 174*a*.
 Ghazāl, Muḥ. Muḥsin, of Kirman, fol. 175*a*.
 Ghā’ib, Aḳa ‘Abbās, of Burujird, fol. 180*b*.
 Ghaughā, ‘Abdullah, of Mazandaran, fol. 181*b*.
 Fidā, Muḥ. Sa‘id, of Ardistan, fol. 184*a*.
 Furūgh, Muḥ. Munajjim Bāshi, fol. 190*a*.
 Fidā, Muḥ. Ḥusain, of Isfahan, fol. 202*a*.
 Fanā, Mulla ‘Ali Lūr, of Lanjān, fol. 203*b*.
 Faizi, Mirza Aḥmad, of Luristan, fol. 225*a*.
 Fīli, fol. 226*a*.
 Kā’āni, Ḥabīb B. Mirza Gulshan, fol. 226*b*.
 Kaṭrah, ‘Abd ul-Vahhāb, of Isfahan, fol. 231*a*.
 Kaukab, Muḥ. Bākir, of Khorasan, fol. 242*a*.
 Muḥ. Kāsim Khān, son of Šabā, fol. 249*a*.
 Miskīn, Muḥ. ‘Ali, of Isfahan, fol. 261*b*.
 Manẓar, ‘Ali Aṣghar, fol. 276*a*.
 Maḥjūb, Aḳa Ḥaidar ‘Ali, of Shiraz, fol. 282*a*.
 Muṭī‘, of Mazandaran, fol. 296*b*.
 Maḥjūr, Ḥusain Kūli Khān, fol. 304*b*.
 Mirza Muḥammad Khān, brother of Muḥ. Yūsuf Ḥakīm, fol. 309*a*.
 Aḳa Sayyid Muḥ., of Lanjān, fol. 310*b*.
 Munshi, Muḥ. Ḥasan B. Muḥ. Naṣir, fol. 314*a*.
 Mirza Muḥ. Khān, son of Malik ush-Shu‘arā, fol. 317*a*.
 Majnūn, of Teheran, fol. 319*a*.
 Mashrab, Muḥ. ‘Ali, of Nā’in, fol. 322*a*.
 Mazlūm, Ḥāji Muḥ. Hāshim, fol. 322*b*.
 Maḥram, Muḥ. ‘Ali, of Shiraz, fol. 323*b*.
 Mirza Rizā Kūli, of Hamadan, fol. 324*a*.
 Naghmah, Rizā Kūli, of Mazandaran, fol. 325*a*.

Nadīm, ‘Ali Akbar, brother of Kā’āni, fol. 329*b*.

Nāṭik, Muḥ. Ḥasan, of the family of Šabā, fol. 332*b*.

Nashāṭi Khān, fol. 335*b*.

Viṣāl, Muḥ. Shafi‘, of Shiraz, fol. 336*a*.

Vafā, Muḥ. ‘Ali, of Ardistan, fol. 336*b*.

Hilāl, Sayyid Abu Ṭālib, of Kashan, fol. 337*b*.

Humā, of Shiraz, fol. 339*b*.

Memoirs and poems of the author, foll. 346*b*—355. A tabulated index of the lives occupies two pages at the beginning, foll. 1-2.

This MS. was apparently the copy presented to Minuchihr Khan, whose portrait is found inside the original painted cover.

128.

Or. 4512.—Foll. 357; 13¼ in. by 8; 23 lines, 4¼ in. long; written in small and neat Nestalik; dated Isfahan, the last day of Shavvāl, A.H. 1263 (A.D. 1847).

[SIDNEY CHURCHILL.]

A later enlarged edition of the same work.

The historical introduction is brought down from A.H. 1259 to the death of Minuchihr Khan, which took place on the fifth of Rabi‘ I., A.H. 1263, foll. 31—35. It concludes with a Kasidah in the Khan’s praise, ending with a chronogram for his death.

There are nineteen additional notices relating to the following poets :

Āshuftah, Ḥāji Muḥ. Kāzīm of Shiraz, fol. 44*b*.

Āṣafi, Muḥ. Ja‘far, son of Šāfi, fol. 54*b*.

Anjum, ‘Ali Akbar Khān, fol. 55*b*.

Tazarv, Faraj-ullah of Azarbaijan, fol. 78*b*.

Ḥayāt, Muḥ. Mahdi Kā’ini, fol. 87*b*.

Khādīm, of Isfahan, fol. 101*b*.

Rakhshān, Yūsuf, son of Knyaz Melikof, fol. 117*a*.

- Zāri', Aḳa Rajab 'Ali of Isfahan, fol. 122*b*.
 Shā'ik, Mulla Ḥasan of Isfahan, fol. 159*b*.
 Tūba, Sayyid Ḥasan of Kashan, fol. 180*a*.
 Ghazāli, fol. 193*b*.
 Ḳudrat, Sayyid Muḥ. 'Ali of Kashan, fol. 250*a*.
 Kāmi, Sulaimān, son of Knyaz Melikof, fol. 252*a*.
 Malik, Muḥ. Mahdi of Farahan, fol. 259*b*.
 Maḏhar, Murtaḏa Ḳuli Mirza, fol. 260*b*.
 Maktūm, Ḥakīm, fol. 274*a*.
 Mirza Muḥ. Mahdi of Khui, fol. 281*b*.
 Hijrān, Aḳa Faṭḥ 'Ali B. Muḥ. Karīm Khān, fol. 344*a*.

129.

Or. 2943.—Foll. 272; $9\frac{1}{4}$ in. by $5\frac{3}{4}$; 14 lines, 3 in. long; written in cursive Nestalik; dated 4 Rajab, A.H. 1266 (A.D. 1850).

[SIDNEY CHURCHILL.]

حديقة امام اللهی

A Tazkirah of the poets of Sinandij, the chief town of Persian Kurdistan,¹ by Mirza 'Abdullah B. Muḥammad Aḳā, poetically surnamed Raunaḳ.

ازهار اشجار حديقة بيان انفس و آفاق و اثمار.
 نهال آبسال زبان ماسوی الخلاق

The author says in his preface that he had from his childhood devoted himself to the study of poets, ancient and modern, and that, having perused three or four Tazkirahs, he was indignant at finding in them no record of the poets of Sinandij. From a desire to supply that deficiency, he spent ten years, from the twentieth to the thirtieth of his age,

during the governorship of the late Governor, Khusrau Khān, in collecting their select compositions. But the work was not completed until A.H. 1265, after the accession of the latter's son, Amān-ullah Khān II., in whose honour he gave it the above title.

Khusrau Khān, son and successor of Amān-ullah Khān I.,² held the Vāli-ship of Kurdistan, as we learn from the present work, from A.H. 1240 to his death, A.H. 1250. His son, Amān-ullah Khan II. was appointed to the same government by Muḥammad Shāh Ḳājār, A.H. 1262, at the age of three and twenty; was deposed after a year's tenure, and reinstated by Nāṣir ud-Dīn Shāh, A.H. 1265.

From the autobiography which concludes the present work we learn that the author was born in Sinandij, where his grandsire, coming from his native city, Hamadān, had settled, A.H. 1120 (read 1220); that his father, left an orphan at the age of nine, was raised to rank and wealth by the Vāli Khusrau Khān; and that he (the author) was appointed Munshi Bāshi, or Head Secretary, by Amān-ullah Khān II. Compare *Majma' ul-Fuṣāḩā*, vol. ii., p. 150.

The work is divided into the following sections:—

Khiyābān. A short account of Sinandij, fol. 9*b*.

Gulban I. Life and poems of Amān-ullah Khān II., with the poetical surname Vāli, fol. 11*a*.

Gulban II. Notices of poets, thirty-nine in number, in alphabetical order, fol. 29*b*.

Juibār. Notices of two female poets, fol. 221*a*.

Guldastah, or Khātimah. Life and poems of the author, fol. 239*b*.

¹ The place commonly called Sinna, and described by Rich in his *Narrative of a Residence in Kurdistan*, pp. 199 and 208, where its proper name is said to be Sinendrij.

² Amān-ullah Khān I. was forty-seven years of age when Rich visited Sinna in 1820 (A.H. 1235). See *ib.*, p. 211.

The present copy was written by Naṣr-ullah B. Āḳā Ibrāhīm Sinandijī for his paternal uncle Mirzā ‘Abdullah Munshī Bāshī (the author) one year after the date of composition.

Memoirs and Travels.

130.

Or. 3203.—Foll. 79; 8½ in. by 6; from 13 to 18 lines, 4¾ in. long; written in cursive Nestalik, early in the 19th century.

[KREMER, no. 57.]

نسخة احوال شاهى

Life and teachings of the Indian saint Mulla Shāh, by his disciple Tavakkul Beg Kūlālī.

Beg. بنامش کنم حمد را ابتدا
بحمد الله او هست محمود ما

.... حمد بیغایت و ثناء بی نهایت آن ذات کل را
که قلوب عارفانه از نور جمال خود منور کرده

The author says in the preface that he had become in his sixteenth year a disciple of Mulla Shāh in Kashmīr, and had for forty years, with some interruptions, availed himself of his teaching. He adds that he had recorded in the present memoir only what he had himself witnessed or heard from his master's lips. The date of composition, A.H. 1077, is expressed by the above title; but, by some accidental slip in the text, Shāh-jahān appears in the preface (instead of ‘Ālamgir) as the reigning sovereign.

Mulla Shāh was born, as stated at the end, A.H. 992, and died in Lahore on the eve of the 15th of Ṣafar, A.H. 1072. See also the Persian Catalogue, p. 690b.

An abstract of the present work was pub-

lished by A. von Kremer in the Journal *Asiatique*, 1869, i., pp. 105—159.

The MS. belonged originally to Capt. Wm. Deuce, whose name is written in the Persian character on the fly-leaf. In 1834 it passed into the hands of G. C. Renouard, and in 1868 it was purchased for Kremer in London.

131.

Or. 4733.—Foll. 357; 8½ in. by 5¾; 15 lines, 3½ in. long; written in fair Nestalik; dated A.H. 1281 (A.D. 1864).

[SIDNEY CHURCHILL.]

مرآت الاحوال

Mir'āt ul-Aḥvāl, or Memoirs of Aḥmad B. Muḥammad ‘Ali B. Muḥammad Bākīr al-Bahbahānī.

This copy agrees with a former MS., Add. 24,052, the contents of which have been fully described in the Persian Catalogue, pp. 385-6. Its various sections begin respectively as follows: Summary of the whole work, by the author, fol. 2b. Preface, fol. 17a. Maṭlab I., fol. 19a. Maṭlab II., fol. 26b. Maṭlab III., fol. 36a. Maṭlab IV., fol. 48a. Maṭlab V., Maḳṣad 1, fol. 69b; Maḳṣad 2, fol. 96a; Maḳṣad 3, fol. 234a. Khātimah, fol. 327a.

The author's colophon, transcribed at the end, is dated ‘Azīmābād (Patna) in the third month of the fifth year of the third decade of the third century of the second thousand of the Hijrah, *i.e.* Rabī‘ I., A.H. 1225.

Foll. 69—79 contain in the margins additional notices by Muḥ. Ṣādiq B. al-Sayyid Muḥ. Mahdi B. Amīr Sayyid ‘Ali, written in small Neskhī in the reign of Nāṣir ud-Dīn Shāh.

132.

Or. 3523.—Foll. 220 ; 11 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; 21 lines, 4 in. long ; written in fair Neskhī leaning to Nestalik, in the 19th century.

[SIDNEY CHURCHILL.]

تجربة الاحرار وتسليمة الابرار

Memoirs of ‘Abd ur-Razzāk B. Najaf Kuli Dunbuli, with notices of his contemporaries.

Beg. سر شوریده درین بازار پر سودا سامان کجا پذیرد تا طوق عبودیت آفریننده جهان بر کردن جان نیفکند

The author, three of whose works, Ma’āshir Sulṭāniyyah, a translation of Krusinski, and a Tazkirah, have been already mentioned (nos. 68, 63, 123), was born, as he states here, fol. 31*b*, in Khui, A.H. 1176, and was taken as a boy to Tabrīz, where his father resided as Beglerbegi. After the latter’s death in A.H. 1199, he repaired to Shiraz and afterwards to Isfahan.

The present work was written, as stated fol. 215*a*, A.H. 1228, and in another passage, fol. 131*b*, the author says that he was then fifty and some years old. The style is extremely diffuse and artificial, being half Persian and half Arabic, and largely made up of poetical pieces.

Contents : Preface, including a panegyric on Faṭḥ ‘Alī Shāh, fol. 3*b*. Account of the author’s clan, the Dunbulis, and of its eminent men, especially of the author’s father, who served with distinction under Nādir and under Muḥammad Ḥasan Khan Kajar, and was confirmed by Karīm Khān in the governorship of Tabrīz, fol. 15*a*. Birth of the author, and his early life, fol. 31*b*. His arrival at Shiraz ; notices of eminent ‘Ulamā in Shiraz and Isfahan, fol. 41*b*. Notices of the following contemporary poets, with extensive extracts : Mushtāk Isfahāni, fol. 69*a* ; ‘Āshik, Aḳa Muḥ. Isfahāni, fol. 76*a* ; Āzur

Begdili Shāmlu (Luṭf ‘Alī Beg), fol. 83*a* ; ‘Uzri Begdili Shāmlu (Iṣḥāk Beg), fol. 96*b* ; Hātif (Sayyid Aḥmad Iṣfahāni), fol. 97*b* ; Ṣabāhi (Ḥāji Sulaimān), fol. 111*a* ; Ṣahbā (Aḳa Muḥ. Taḳi), fol. 125*b* ; with shorter notices of Ṭabīb, fol. 126*a* ; Asīri, Ḥājat, Rafīk, Ṣāfi, Ṭūfān, fol. 128 ; Ghālib, Firībi, Darvīsh ‘Abd ul-Majīd, Nashāṭ, fol. 129 ; Naṣīb, Niyāzi, Hijri. Continuation of the author’s life, fol. 130*a*. Extract from Mahdi Khān Simnāni’s history of the reign of Nādir, fol. 132*b*. Events after Nādir’s death ; Zand and Lūr dynasties, fol. 143*b*. War between Āzād Khān and Faṭḥ ‘Alī Khān Afshār, fol. 151*b*. Shiraz under Karīm Khān, fol. 154*b*. Continuation of the author’s life, fol. 160*a*. His conversation with friends in a garden at Shiraz, and conclusion of the memoirs, foll. 163*a*—219*b*.

133.

Or. 2769.—Foll. 200 ; 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 11 lines, 4 $\frac{1}{2}$ in. long ; written in fair Nestalik, partly in tabulated form ; dated 11 Rabi’ II., A.H. 1249 (A.D. 1833).

[Presented by WM. WRIGHT.]

Itinerary of Sayyid ‘Izzat-ullah through Tibet and Turkistan, A.H. 1227-8. See the Persian Catalogue, p. 982.

Beg. احوال سفر بخارا و تفصیل منازل از اتک تا کشمیر

134.

Or. 4908.—Foll. 10 ; 9 in. by 7 ; 12 lines, 4 $\frac{1}{4}$ in. long ; written in fair Nestalik about A.D. 1860. [SIR HENRY RAWLINSON.]

A personal statement addressed by the Raja of Rewari to the Indian Government, with the object of proving his loyal attitude during the Mutiny, in the hope of being restored to his former position.

از قدیم الایام بزرگان ایبجاناب در هندوستان Beg.
 دارای ملک و فرمان روا بوده اند و ملک بسیار در
 قبضه ماها بوده است

COSMOGRAPHY AND GEOGRAPHY.

135.

Or. 4383.—Foll. 183; 13¼ in. by 8; 25 lines, 5 in. long; written on blue-tinted paper in cursive Nestalik, with gold-ruled margins and miniatures; dated 17 Shavvāl, A.H. 1110, apparently for 1205 (A.D. 1791). Bound in painted covers. [WALLIS BUDGE.]

عجائب المخلوقات

“The Wonders of Creation;” translated from the Arabic of Zakariyyā B. Muḥammad al-Kāzvinī. See the Persian Catalogue, p. 462.

Beg. الحمد لله مبدع العقول والارواح ومنشى النفوس
 والاشباح

After an Arabic doxology, different from that of the original work, the author's name is given at the bottom of the first page as follows: اما بعد چنین گوید زکریا ابن محمد القزوینی: تولاه بفضلہ وتوسلہ بطافہ extensive lacuna involving the loss of the preliminary chapters. The next three pages contain the Arabic table of chapters (p. 13, line 21—p. 15 of Wüstenfeld's edition). The text begins, fol. 3a, as follows: الاول فى حقيقة الافلاك فى اشكالها واوراعها وحركتها بطريق الاجمال حکماء گویند کہ فلک جسمیست بسیط کری مشتمل بر وسط متحرک بران نه خفیف و نه ثقیل نه حار و نه بارد و نه رطب و نه یابس

The translation, which keeps close to the

text, differs from that which has been lithographed at Teheran, A.H. 1264. It breaks off about three pages before the real end of the work, namely, after the first line of the article on ‘Ūj B. ‘Anāk (Wüstenfeld's edition, p. 449, line 24).

The volume is copiously illustrated with miniatures, a few of which are whole-page.

For other Persian translations see Pertsch, Berlin Catalogue, no. 345, and Ethé, Bodleian Catalogue, no. 397.

136.

Or. 4903.—Foll. 78; 11½ in. by 8; 21 lines, 5½ in. long; written in small and cursive Nestalik; dated A.H. 1250 (A.D. 1834-35).

[SIR HENRY RAWLINSON.]

نزهة القلوب

Nuzhat ul-Ḳulūb, a cosmographical work by Ḥamd-ullah Mustaufi; the latter half of the work, from the beginning of Ḳism II., which treats of the geography of Iran, to the author's epilogue.

The contents correspond with foll. 142—241 of the complete copy, Add. 16,736, described in the Persian Catalogue, p. 418. For other copies see Pertsch, Berlin Catalogue, nos. 347—52, and Ethé, Bodleian Catalogue, nos. 406—412.

137.

Or. 4904.—Foll. 84; 11 in. by 7½; 19 lines, 5¼ in. long; written in distinct Nestalik; dated the last day of Rabī' II., A.H. 1256 (A.D. 1840). [SIR HENRY RAWLINSON.]

The same part of Nuzhat ul-Ḳulūb, transcribed from the preceding MS., as shown by the following note on the first page: “Edward Conolly. Copied at Caubul from a MS. of Major Rawlinson. August 7, 1840.”

138.

Or. 4902.—Foll. 392; $11\frac{1}{4}$ in. by $7\frac{1}{2}$; 23 lines, $4\frac{1}{2}$ in. long; written in distinct Nestalik, with 'Unvān and red-ruled margins, apparently in the 17th century.

[SIR HENRY RAWLINSON.]

هفت اقلیم

"The Seven Climes;" a geographical work by Amīn Aḥmad Rāzi, chiefly valuable on account of the copious biographical notices which it includes. See the Persian Catalogue, p. 335*b*.

This copy wants about twelve lines at the end. For other copies see Ethé, Bodleian Catalogue, nos. 416—20.

139.

Or. 4617.—Foll. 329; $15\frac{1}{2}$ in. by 10; 26 lines, $6\frac{1}{2}$ in. long; written in clear large Neskhi, with 'Unvān and gold-ruled margins, before A.H. 1246 (A.D. 1830).

[SIDNEY CHURCHILL.]

رياض السياحت

A geographical work with copious historical and biographical notices, by Ibn Iskandar Zain ul-'Ābidīn Shīrvāni Ni'mat-ullāhi.

Beg. بوستان حمد و سپاس و گلستان ثناء بی
قیاس مر خداوندی را سزاست جل جلاله وعم نواله

The author was a great traveller. All the countries here described, from Morocco to Bengal and from Rumili to Yemen, he had personally visited, and his biographical notices relate mostly to contemporary persons, men in power or religious characters, with whom he had met and conversed. He often indulges in more or less extensive digressions on extraneous subjects, such as the doctrines and observances of Sufis, the

secret virtues of letters and of the names of God, the interpretation of dreams (foll. 59—82), traditions relating to the prophets of old, and Shi'ah polemics. The work is mentioned as one of the sources of Majma' ul-Fuṣṣḥā (Preface, p. 6). A notice of Jalāl ud-Dīn Rūmi, prefixed to the Bombay edition of the Masnavi, A.H. 1300, is ascribed to the author.

The present volume is the second and last of the work. The first volume, which treats of Persia, had been finished, as the author states here, in Kūmshah (district of Isfahan), A.H. 1237. The continuation had been delayed by a period of troubles and by untoward circumstances until the month of Rabī' II., A.H. 1242, when the author was induced to write it as a suitable offering to the Shahzādah, Muḥammad Rizā Mirza.¹ It was completed, as stated at the end, on Monday, the 27th of Zulhijjah, of the same year, and A.H. 1242 is frequently mentioned in the body of the work as the date of composition.

The present volume contains seven sections called Rauzah, and numbered from two to eight, as follows :

Rauzah II., comprising a "Siyāhat" and four "Būstāns," as follows: Siyāhat; a general description of Tūrān, or Māvarā-annahr, fol. 3*a*. Būstān 1. Principal towns of Tūrān (including Badakhshan) with historical accounts, and notices of poets and saints, fol. 3*b*. Būstān 2. Turkistān, with an account of the Turkish race, fol. 12*b*. Būstān 3. Kābul and dependencies, fol. 15*a*. Būstān 4. Kashmīr, fol. 27*a*.

Rauzah III., comprising a "Sair" and four "Gulistāns," viz., Sair; general account

¹ A son of Faṭḥ 'Alī Shāh, born A.H. 1211, and appointed A.H. 1234 to the government of Gilan. See Majma' ul-Fuṣṣḥā, vol. i., p. 11, where the prince is spoken of as still living.

of Turkey (Rūm), fol. 44*a*. Gulistān 1. Towns of Anatoli, fol. 44*b*. Gulistān 2. Lesser Armenia, fol. 106*a*. Gulistān 3. Diyārbekr, fol. 111*b*. Gulistān 4. Rumili, fol. 114*b*.

Rauzah IV., "Tafarruj;" general account of Syria, fol. 121*b*. Firdaus 1. Jund i Urdunn, fol. 123*b*. Firdaus 2. Jund i Dimashq, fol. 128*a*. Firdaus 3. Jund i Filistīn, fol. 153*a*. Firdaus 4. Jund i Ḳinnisrīn, fol. 195*a*.

Rauzah V., "Naẓar;" general account of Arabia, fol. 214*b*. Jinān 1. Ḥijāz, including an account of Muḥammad and the Companions, fol. 215*a*. Jinān 2. 'Omān, including Ḥaḍramaut, fol. 226*a*. Jinān 3. Yemen, fol. 228*b*. Jinān 4. Diyār Yathrib, or Tihāmah, including Medina, with an account of the Imams and first Khalifs, fol. 232*b*.

Rauzah VI., "Kisht;" historical account of Egypt, fol. 245*a*. Gulshan 1. Cairo and Lower Egypt, including a history of Moses and the Jews, of the Fatimides and Ayyubides, fol. 249*a*. Gulshan 2. Ṣa'īd, or Upper Egypt, fol. 266*b*. Gulshan 3. Maghrib, chiefly Morocco, fol. 268*b*. Gulshan 4. Islands of the Mediterranean, fol. 290*a*.

Rauzah VII., "Gardish;" general account of India, fol. 270*b*. Jannat 1. Bengal, fol. 273*b*. Jannat 2. Deccan, fol. 278*b*. Jannat 3. Sind and Gujrat, fol. 282*b*. Jannat 4. Hindustan, including an account of the Hindu creed and of the kings of Delhi, fol. 286*b*.

Rauzah VIII., "Gulzār" 1. Countries not visited by the author, but respecting which he had obtained some information, viz., Russia, Bosnia, China, Ḥabash, Khitā, Crimea, Namsah (Austria), Venice, Nepal, and America, fol. 315*a*. Gulzār 2. Seas, lakes, and rivers, fol. 319*b*. Gulzār 3. Islands of India, including a history of Adam and his descendants, fol. 321*b*. Gulzār 4. Springs

and wells, fol. 327*a*. Bahār; epilogue in praise of Muḥ. Rizā Mirza.

On the first page of the volume is a note stating that it was deposited in the library of Muḥ. Riza Mirza, A.H. 1248. On a fly-leaf at the end are entered birth-dates of some of the Prince's sons.

140.

Or. 3677.—Foll. 347; 12 in. by 7½; 23 lines, 5¼ in. long; written in small and elegant Nestalik, with a neat 'Unvān and gold-ruled margins, apparently A.H. 1248 (A.D. 1832).

[SIDNEY CHURCHILL.]

بستان السیاحه

A work on geography, alphabetically arranged, with copious historical and biographical notices, by the same author.

Beg. بستان حمد و سپاس و گلشن ثناء بیقیاس مخصوص بارگاه احدی و مختص درگاه صمدیست عز اسمه و جل ذکرة ... اما بعد اما محرر این اوراق ...
کمترین بندکان نعمة الله الفقیر الجانی ابن اسکندر زین العابدین شیروانی

The author seems to have been a man of liberal views, vast experience, and large sympathies. He shows a predilection for strange religions and heretical sects, of whose tenets he gives a fair presentment, as, for instance, in his notices on the Iblīsīs, fol. 19*a*; Yazīdis, fol. 51; Nānakshāhis (or Sikhs), fol. 53*b*; on the followers of Zardusht, fol. 72*a*; on the Christian sects, fol. 143*b*, &c. He was himself a Sufi of the Ni'mat-ullahi order, in which he was initiated by Muḥ. Ja'far Ḳarāgūzli, known as Majzūb 'Alī Shāh, and he gives, foll. 151—59, a full account of the Sufi system and of the various branches of the sect. His biographical notices relate mostly to great saints and gnostics ('Urafā).

From a rather diffuse preface we gather that the author was transferred in early childhood from his native land to the holy places (Kerbela), where he studied for twelve years under his father and others. At the age of seventeen he started on his travels, visiting the learned, and associating with high and low in every land. At the time of writing he had reached his fifty-fourth year, and he says that the chronogram, مرغوب = 1248, indicates the year of both the commencement and the completion of the present work. At the end, however, it is stated that it was finished in Shiraz on Thursday, the 27th of Shavvāl, A.H. 1247.

The work is divided into an introduction called "Sair," twenty-eight "Gulshans," corresponding with the letters of the Arabic alphabet, and a conclusion called "Bahār."

Contents: "Sair;" introductory remarks bearing chiefly on the ignorance, the spirit of intolerance, and the narrow-mindedness prevailing among Muḥammadan writers, fol. 4a.

The twenty-eight Gulshans form a geographical dictionary, occupying the main part of the volume, foll. 5—322. The leading words are mostly names of countries or towns, sometimes names of races or sects, as Tātār, Tājīk, fol. 87b; Rūs, fol. 129b; Yūnān, Yūsufzāi, fol. 321; Shī'ah, fol. 143; and even, in a few instances, words expressing abstract notions, as فضائل انسانی, fol. 181a, وحدت وجود, fol. 303b. In the case of names of places, the author is always careful to distinguish those he had visited from those which he only knew from hearsay. Gulshan I. begins, fol. 5a, with ذکر اقلیم, a description of the seven climes. Then come the following articles: Āzarbāijān, fol. 15b; Alamūt (with an account of the Ismā'īlis), fol. 16a; Albustān, fol. 19a; Āchi (Achin), fol. 21a, &c.

In the absence of conspicuous headings, the following list will not be superfluous. It

gives the folio at which each of the remaining Gulshans begin and the first article in each.

II. ب Bāb ul-Abvāb, or Darband, fol. 59b. پ Pānipat, fol. 85a. III. ت Tāshkand, fol. 87b. IV. ث Thalj, fol. 93b. V. ج Jābalsā and Jābalkā, fol. 94a; چ Chāch, fol. 100b. VI. ح Ḥāji Tarkhān (Astrachan), fol. 102b. VII. خ Khandes, fol. 109a. VIII. د Dārābjird, fol. 115a. IX. ذ Zahāb, fol. 125b. X. ر Rāz, fol. 126a. XI. ز Zābul, fol. 130a. XII. س Sāmīrah, fol. 132a. XIII. ش Shām, fol. 139b. XIV. ص Ṣāliḥ-ābād, fol. 148a. XV. ض Zīla', fol. 160a. XVI. ط Ṭā'if, fol. 160a. XVII. ظ Zafīr, fol. 162a. XVIII. ع 'Ānah, fol. 162b. XIX. غ Ghāzīpūr, fol. 173b. XX. ف Fās, fol. 176a. XXI. ق Qāhirah, fol. 190a. XXII. ك Kābul, fol. 217b; گ Gāgrī, fol. 228a. XXIII. ل Lār, fol. 249a. XXIV. م Māhān, fol. 259a; (under Medina is found an account of Muḥammad, the Imams, and the early Khalifs, foll. 264—275). XXV. ن Nābulus, fol. 287b. XXVI. و Vāsīṭ, fol. 302b. XXVII. ه Hāshimāh, fol. 308a. XXVIII. ی Yāfā, fol. 316b. "Bahār," the concluding section, is divided into four Gulzārs, viz., I. Interpretation of dreams, fol. 323a. II. Stages traversed by the author on his journeys and their distances, fol. 337a. This section concludes with an اعتذار or apology. The author excuses any deficiency in the work on the following ground: while passing through Kūmshah on his way from Shiraz to Kerbela, A.H. 1241, he had been shamefully robbed of all his belongings, including his travelling notes, by Muḥ. Qāsim Khān Qājār, governor of that place. III. Miscellaneous traditions and narratives, fol. 340b. IV. The author's epilogue in praise of the work, fol. 346b.

For other MSS. see *Mélanges Asiatiques*, vol. i., p. 556, and vol. vi., p. 403.

141.

Or. 3666.—Foll. 443; $13\frac{3}{4}$ in. by $8\frac{1}{2}$; 17 lines, $6\frac{1}{4}$ in. long; written in Neskhi on blue-tinted paper; dated 5 Ramazan, A.H. 1273 (A.D. 1857). [SIDNEY CHURCHILL.]

حدائق السياحة

An earlier and shorter edition of the preceding geographical dictionary.

Beg. حدائق حمد و ثنا و رياض سپاس بى منتها
مختص واجب الوجوديست

The work is stated at the end to have been completed in Shiraz on Saturday the 18th of Zulhijjah, A.H. 1242, that is to say in the same year as the second volume of the Riyāz us-Siyāhat (no. 139) by the same author, and the preface contains the same dedication as the latter work, although the name of the prince has been left out in the present MS. This first edition is considerably shorter than the later one, and the arrangement is different. The alphabetical order of entries under the same letter which obtains in the latter is not observed in the present one.

The work is divided into a Būstān, twenty-eight Ḥadiqahs, and a Gulistān. The Būstān, fol. 4b, is identical with the Sair of the preceding MS., and the Ḥadiqahs correspond with its Gulshans. The first eight begin as follows: I. اقليم, fol. 6a. II. بحار ب seas, fol. 87b. III. ت Tiling, fol. 126a. IV. ث Thalj, fol. 134b. V. ج Jābalsā, fol. 135a. VI. ح Ḥabash, fol. 148a. VII. خ Khitā, fol. 156b. VIII. د Dimashk. The last two are XXVII. و Venice, fol. 426b. XXVIII. ى Yūnān, fol. 434b. At the end are found the same اعتذار, or apology, as in the preceding MS., fol. 442a, and the Gulistān, a short epilogue, fol. 442b.

SCIENCES AND ARTS.

Encyclopaedias.

142.

Or. 2972.—Foll. 188; $9\frac{1}{2}$ in. by 6; 17 lines, $3\frac{3}{8}$ in. long; written in clear Neskhi, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 977 (A.D. 1570).

[SIDNEY CHURCHILL.]

جامع العلوم

An encyclopaedia of Muslim sciences, by Fakhr ud-Dīn Muḥammad B. 'Umar ar-Rāzi, who died A.H. 606.

Beg. الحمد لله الذى انشانا بتصرفه و اثرنا بتشريفه
اما بعد چنين كويد مولف اين كتاب افضل
المتاخرين محمد بن عمر الرازى

The author says in his preface that, attracted by the renown of 'Alā ud-Dunya wa'd Dīn Abu'l-Muzaffar Tukush B. Khwārazmshāh, he proceeded to that prince's residence. After spending three years in Khwārazm, he obtained access to His Majesty's presence, and wrote for him the present work, treating of various sciences. It was so planned as to comprise nine propositions out of each science, three of which are easy, three difficult, and three expository, *i.e.* designed to test the reader's proficiency.

In other copies the title of the work is جوامع العلوم. In a later edition described by Ethé, Bodleian Catalogue, no. 1481, and comprising sixty sciences, A.H. 574 is given as the date of composition.

The present recension comprised only fifty-seven sciences (one of which is lost in the MS.), namely: الكلام fol. 4a; اصول الفقه fol. 8b; الجدل fol. 10a; الخلافيات fol. 14b; الوصايا fol. 19a; الفرائض fol. 24a; المذهب fol. 27a; دلائل الاعجاز fol. 30a; التفسير fol. 33b;

علم القرات fol. 38*b*; علم الاحاديث fol. 41*a*;
المغازى fol. 47*a*; التواريخ fol. 49*b*; اسماء الرجال
fol. 62*b*; النحو fol. 64*b*; الصرف fol. 67*a*; الاشتقاق
fol. 70*b*; الامثال fol. 71*a*; العروض fol. 74*b*;
القوافى fol. 80*a*; بدائع الشعر والنثر fol. 83*a*;
الطبيعيات fol. 85*a*; المنطق fol. 88*a*; مشكلات الشعر
fol. 92*a*; التعبير fol. 95*b*; الفراسة fol. 100*b*;
الطب fol. 102*a*; التشريح fol. 114*a*; الصيدنة fol.
117*b*; الخواص fol. 120*b*; الاكسير fol. 121*b*;
الجواهر fol. 124*b*; الطلسمات fol. 127*b*; الفلاحة
fol. 132*a*; قلع الآثار fol. 133*a*; البيطرة fol. 134*a*;
المساحة (الهندسة fol. 138*b* mentioned in the table, is here missing, owing
to the loss of some leaves); جبر الاثقال fol. 141*a*;
الهند حساب fol. 143*b*; حساب الهوائى fol. 146*a*;
علم الاعداد fol. 147*a*; علم المعاينة fol. 149*b*;
الموسيقى fol. 151*b*; الهيئة fol. 155*a*; الاحكام fol.
158*b*; الرمل fol. 161*a*; العزائم fol. 163*b*; الالهيات
fol. 168*b*; مقالات اهل العالم fol. 171*a*; الاخلاق
fol. 173*a*; السياسات fol. 175*b*; تدبير المنزل
fol. 178*a*; علم الاخرة fol. 180*b*; علم الدعوات
fol. 183*a*; اداب الملوك fol. 185*a*.

For other copies see the Leyden Catalogue, vol. i., no. 16; Ethé, *l.c.*; and Pertsch, Berlin Catalogue, no. 92, where the work is mentioned under the same title as in the next MS., viz. حدائق الانوار فى حقائق الاسرار.

143.

Or. 3308.—Foll. 132; 7 in. by $4\frac{3}{4}$; from 18 to 23 lines, about $3\frac{1}{2}$ in. long; written in small and cursive Nestalik; dated Tuesday, 20 Ramazan, A.H. 893 (A.D. 1488).

[SIDNEY CHURCHILL.]

حدائق الانوار فى حقائق الاسرار

Another enlarged edition of the same work.

With the exception of the new title, the preface is identical with that of the preceding

MS. In the body of the work there is also complete agreement, with the exception of the following three additional chapters: 1. علم آلات الحرب fol. 105*a*, coming after علم الاثقال; 2. علم الجبر و المقابله fol. 108*a*; and 3. علم الارثماتيقي fol. 109*b*, both placed after الحساب الهوائى. There are also a few variations in the headings. The chapter headed علم المعانى (fol. 66*b*) is identical with the علم بدائع الشعر of the preceding MS.; the chapter here called علم بدائع الشعر (fol. 67*a*) corresponds with the مشكلات الشعر of the latter; and instead of علم المناظر, we have, fol. 112*a*, علم المعاينة.

144.

Or. 3648.—Foll. 406; $9\frac{3}{4}$ in. by 6; 25 lines, $3\frac{3}{4}$ in. long; written in small and neat Nestalik, apparently about the close of the 16th century. [SIDNEY CHURCHILL.]

رياض الابرار

An encyclopaedia of Muslim sciences, by Husain 'Aḳīli Rustamdāri (see foll. 17*b*, 68*b*).

زيدت مجموعة علوم ربانى و زيب ديباچه
كتاب كامرانى حمد و ثنائى واجب الاداى علامى

In a preface of inordinate length, written in prose copiously interspersed with verses, the author says that he had been twenty years travelling through Iran and other parts of the world in quest of knowledge, and gives a full list of all the standard scientific works which he had studied. In A.H. 978 he left Shiraz, stayed a short time in Isfahan, and repaired to Ḳazvīn, then the royal residence, where he expected to find a gathering of masters of science. In this hope, however, he was sadly disappointed. The greater part of the preface is taken up by a violent diatribe against the 'Ulamā of Ḳazvīn, who are taxed with crass ignorance,

greed, envy, and every kind of wickedness. At last the author, having been prevailed upon by some faithful friends to display to the world his stores of learning, undertook the present work, which he commenced in Muḥarram, A.H. 979, and finished in Rabi' II. of the same year. In the introduction he refers to the preceding work of Fakhr ud-Dīn Rāzi, which he designates as کتاب ستین on account of the sixty sciences with which it deals, while he calls his own کتاب تسعین as including ninety sciences. It must be confessed, however, that the arrangement is unmethodical. Many sections are jumbles of heterogeneous subjects. There is ample evidence of the author's having held extreme Shī'ah views.

The work is divided into a Fātiḥah, twelve Rauzahs, and a Khātimah.

The Fātiḥah comprises three Ḥadiqahs, viz.: 1. Criticism on the work of Rāzi, enumeration of the sciences with which it deals, and a full table of contents of the present work, fol. 20*b*. 2. Showing that Amīr ul-Mūminīn ('Ali) was the originator of sciences, fol. 22*a*. Commentary on a Khuṭbah of 'Ali called Khuṭbah i Shikshiqiyah, fol. 26*a*.

Rauzah I., in sixteen Maḳāls, treating of the Prophet's traditional saying about seventy-three Muslim sects, showing that the one saving sect is the Imāmiyyah, and containing an exposition and refutation of other sects and religions, fol. 39*b*.

Rauzah II., in three Maḳsads. A summary of history from Adam to the time of composition, fol. 108*b*.

Rauzah III., in fourteen Bayāns, fol. 146*a*, the subjects of which are stated as follows: در بیان علم تفسیر و علم معانی و بیان . . . و علم بدیع و علم نحو و صرف و علم لغت و علم اشتقاق و علم اصول و منطق و علم رجال و حدیث و فقه که مشتمل

بر فرائض و وصایا و احکام عباد است ضمنا و بیانا و مذاهب خمسہ شیعہ و شافعی و مالکی و حنفی و حنبلی و احکام عبادات

Rauzah IV., in twelve Rukns, fol. 174*a*, dealing with the following matters: The Muslim creed; the ninety-nine names of God and their virtues; properties of the Surahs and verses of the Coran and of the letters of the alphabet; alchemy (اکسیر); pronunciation and various readings of the Coran; writing and orthography; strange characters; writing implements and coloured inks; the art of removing stains; proverbs and Inshā.

Rauzah V., in three Aṣls, treating of ethics and politics, of medicine, and of the interpretation of dreams, fol. 197*a*.

Rauzah VI., in eight Shajarahs, treating of astronomy, astrology, prophecies, and divination, fol. 236*a*. در بیان علم زجیات و تقویمات و احکام نجومی مفصلا و طالع مولود و طالع مسئله و در بیان اصطلاحات اسطرلاب و بیان مقالات جاماسب نامه که متعلق بحالات حضرت رسالت پناه و شاه حقایق آگاه و جناب صاحب الزمان . . . است و کیفیت ظهور آن حضرت و دجال بیکبار و خرابی جهان و دلایل نجومی و در بیان علم رمل و علم اکتاف

Rauzah VII., in twelve Lā'iḥahs, treating of the properties of precious stones, agriculture, and various practical arts, fol. 272*b*. در بیان خواص جواهر و علم فلاحت و علم فراست و علم جر ثقیل و علم نقل میاه و علم ارغنون و علم اقوس و سهام و علم تفرس و علم بیطره و علم بزاعت و علم صیدله و معرفت فراسخ بین اکثر بلاد معموره

Rauzah VIII., in eight Dauḥahs, treating of riddles, music, prosody, &c. در بیان علم لغز و معما و موسیقی و عروض و قافیہ و علم محاورات و علم قرض الشعر

Rauzah IX., in ten Thamarahs, treating of meteorology, charms and incantations, alchemy, magic, implements of war, &c., fol.

311a. در بیان کاینات جو و علم جفر جامع و خابیه و علم تسخیرات و علم عزایم و علم طلسمات و علم نیرنجات و علم دم و دهم و علم تصرف نفس و علم معیبات و علم کیمیا و علم سیمیا و علم ریمیا و علم آلات حروب و علم اعداد

Rauzah X., in eight Manzars, treating of geometry, arithmetic, optics, and terrestrial astronomy, fol. 338a. در بیان علم هندسه و ارثماتیقی و علم جمع و تقریق و ضرب و قسمت و علم جبر و مقابله و علم مساحت و علم مناظر و مرایا و علم هیئته

Rauzah XI., in three Aşls, treating of abstruse questions of physics and metaphysics, fol. 359a. در بیان مسایل دقیقه و مباحث مشکله و طبیعیات و تحقیق ان مثل بحث حرکت و زمان و ذکر شبهات مخالف شرایع النخ

Rauzah XII., in three Hikmats, treating of the existence of God and his attributes, fol. 371a. در اثبات واجب ببراهین دقیقه غیر مستوره و اثبات صفات سلویه تعالا شأنه النخ

Khātimah, divided into a Muḳaddimah, a a Ḳalb, and three Maḳāmahs, treating of the technical terms and the system of the Sufis, foll. 385a—406b.

At the end is a notice of the death of Shāhzādah 'Abd ul-'Azīm, son of Shāh Sulaimān, in Teheran, A.H. 1084.

Ethics and Politics.

145.

Or. 3252.—Foll. 146; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in elegant Nestalik, with

neat 'Unvān and gold-ruled margins; dated Rabi' II., A.H. 861 (A.D. 1457).

[SIDNEY CHURCHILL.]

قابوس نامه

Moral precepts and rules of conduct, written by 'Unşur ul-Ma'ālī Kaikā'ūs B. Iskandar B. Ḳābūs for his son Gīlānshāh.

Beg. الحمد لله رب العالمین والعاقبة للمتقین ولا عدوان الا على الظالمین وصلى الله على محمد وآله الطیبین . . . اما بعد جنین کوید جمع کننده این کتاب الامیر عنصر المعالی کیکاوس بن اسکندر بن قابوس بن وشمگیر مولی امیر المومنین با فرزند خویش کیلانشاہ

The author states at the end that he commenced this work A.H. 475, and that he had then been living up to the age of sixty-three, according to its precepts. The above date, found in all known copies, shows that the statement of Ḥabīb us-Siyar, vol. ii., Juz 4, p. 59, and of Jahān-ārā, fol. 61b, that Kaikā'ūs died A.H. 462 and Gīlānshāh A.H. 470, is incorrect.

The text has been edited by Riḻa Ḳulī Khān, in one volume with the Tuzuk i Timūri, Teheran, A.H. 1285. A French translation by A. Querry, based on an edition dated A.H. 1275, was published in Paris, 1886. For other MSS. see the Leyden Catalogue, vol. iv., p. 207, and Pertsch, Berlin Catalogue, no. 266. For Turkish translations see the Turkish Catalogue of the Museum, p. 116.

146.

Or. 3632.—Foll. 269; $9\frac{1}{2}$ in. by 6; 21 lines, 4 in. long; written in small and archaic Neskhi, with gold-ruled margins; dated 3 Zulka'dah, A.H. 835 (A.D. 1432).

[JOHN LEE.]

A translation of an Arabic treatise on ethics, entitled الذریعة الى مکارم الشریعة, by

Abu'l-Kāsim ar-Rāghib al-Iṣfahāni. See Haj. Khal., vol. iii., p. 334, and Flügel, Vienna Catalogue, no. 1839.

The author, whose full name is Abu'l-Kāsim al-Ḥusain B. Muḥ. B. al-Mufaḍḍal al-Iṣfahāni, is chiefly known by another work entitled *محاضرات الادبا*, and is stated to have died about A.H. 500. See the Arabic Catalogue, p. 333; the Vienna Catalogue, no. 369; Ahlwardt, Verzeichniss, no. 1116; and the Berlin Catalogue, vol. v., p. 6. The present work was, according to Haj. Khal., held in great esteem by al-Ghazzālī.

The Persian translation is designated in the colophon by this title: *کدوز الوديعه من رموز الذريعه الى مكارم الشريعه*. In his conclusion the translator, who does not give his name, says that he had written it by command of the reigning sovereign, whose name does not occur in this copy, and that he had been previously encouraged to undertake that work by his late father, the great doctor of the age, Shams ud-Dīn Ḥasan Zāfir, fol. 267*b*, *بذرم علامه عصره ونحرير دهره شمس الدين حسن ظافر عليه الرحمة*. From another copy described by Ethé, Bodleian Catalogue, no. 1450, we learn that the translation was written under Shah Shujā' Muzaffari (A.H. 760—786).

The MS. is defective at the beginning, and a spurious exordium has been prefixed, fol. 3. The first folio of the original MS., fol. 4, contains a eulogy on Muḥammad and the Khalifs, and ends with a mention of Chingiz Khan and the heathen Tartar dynasty, which is referred to as a thing of the past. The initial words of the original text are: *مغربين ومشرقين داير شد فرخنده فال پيغمبري سايه شهير دوات بر مفارق اهل خطه عجم انداحت*

The next-following folios, 5—8, contain the last four lines of the preface and a full table of contents, occupying eight pages.

The work is divided into seven sections (Fuṣūl), in full agreement with the headings given by Haj. Khal., namely :

I. Treating of man, his faculties, his pre-eminence and moral dispositions, in thirty-five Bābs, fol. 8*b*: *در احوال انسان و قوی و فضیلت و اخلاق او*

II. Treating of intellect and speech, in forty-four Bābs, fol. 102*b*: *در عقل و نطق و متعلقات و اصداد ان*

III. Treating of sensual appetites, in fifteen Bābs, fol. 167*a*: *در آنچه متعلق بقوای شهوی باشد*

IV. Treating of angry passions, in twelve Bābs, fol. 190*a*: *در آنچه منوط و متعلق بقوای غضبی است*

V. Treating of justice and injustice, love and hate, in ten Bābs, fol. 206*a*: *در عدالت و ظلم و محبة و بغض*

VI. Treating of crafts and trades, of expenditure, liberality and avarice, in twenty-two Bābs, fol. 216*a*: *در آنچه تعلق بصناعات و مکاسب و انفاق و جود و بخل دارد*

VII. Treating of human actions, in six Bābs, fol. 231*b*: *در ذکر افعال*

Appendix by the translator, fol. 235*a*, with this heading: *هذا فصل اخلخل به الكتاب و اوضح العذر عما تعذر ايراده في متون الفصول والابواب*

It is divided into three sections (Namaṭ), containing respectively maxims and moral precepts handed down by Arabs, Greeks (fol. 246*a*), and Persians (fol. 252*b*).

The translator's conclusion, foll. 267*a*—269*a*.

Copyist: *محمد بن محمد بن محمود*

Sultan Muḥammad Ḳuṭubshāh states, in an autograph note on the fly-leaf, that he purchased the MS. in Ḥaidarabad, A.H. 1027.

147.

Or. 4119.—Foll. 160; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 17 lines, $4\frac{3}{4}$ in. long; written in fine bold and archaic Persian Neskhi; dated Monday, 5 Jumāda II., A.H. 680 (A.D. 1281). [THO. F. HUGHES.]

اخلاق ناصری

The celebrated ethics of Naṣīr ud-Dīn Ṭūsī, who died A.H. 672. See the Persian Catalogue, pp. 441*b*, 1088*a*.

Beg. حمد بی حد و مدح بی عد لایق حضرت عزت مالک الملکی باشد که همچنانک در بدو فطرت اولی الخ

This valuable copy, written within eight years of the author's death, has, like most MSS., the second preface.

For other copies see Pertsch, Berlin Catalogue, no. 268, and Ethé, Bodleian Catalogue, no. 1435.

Colophon: تمام شد کتاب اخلاق ناصری بفرخی و بهروزی و بهجت و بهروزی روز یکشنبه بنجم ماه جمادی الآخر سال بر ششصد هشتاد هجری بر دست ضعیفترین خلائق و عاجزترین ایشان صدیق بن الخضر بن عبد الله بن شفا النجم المراغی ابوه در شهر دوقات خذایش بیامرزاد کی این بیجاره را بخیر یاد دارد

148.

Or. 2863.—Foll. 187; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi, apparently in the 15th century. [SIDNEY CHURCHILL.]

Another copy of the preceding work, wanting the last page.

149.

Or. 4109.—Foll. 156; 10 in. by $6\frac{1}{4}$; 21 lines, 4 in. long; written in small and elegant Nestalik, with gold-ruled margins, A.H. 947 (A.D. 1540). [SIDNEY CHURCHILL.]

نصیحت نامه شاهى

A work on ethics, by Ḥusain B. Ḥasan.

The MS. is imperfect at the beginning. The first page contains the last eleven lines of the doxology, followed by this passage: بعد از حمد حضرت پروردگار و درود نبی مختار میکوید بنده ضعیف محتج بانواع زرایا و محن حسین بن حسن احسن الله الیه و غفر له و لوالدیه که بر ضمیر منیر ارباب الباب و خاطر مستنیر اصحاب اداب هرآینه جون افتاب جهانتاب روشن و پیدا و ظاهر و هویدا است که مراد اصلی و مرام کلی از جمله افرینش وجود انسان است

The author, who designates himself by his proper name and patronymic as above, is better known as Kamāl ud-Dīn Ḥusain Khwārazmi. A later work of his, المقصد الاقصى, was dedicated to Ibrāhīm Sulṭān, son and successor of Amīr Shāh Malik, viceroy of Khwārazm (see the Persian Catalogue, p. 144). He died during the invasion of that country by the Uzbeks, A.H. 833.

In the preface, after some remarks on the necessity of a teacher and the requisite qualities of teacher and pupil, the author passes on to a eulogy upon the above-mentioned Amīr Shāh Malik. On Friday, the eighth of Rabī' I., A.H. 829, two days before that prince's death, the author was sent for by the princess, and wrote in the Amīr's name two letters to the reigning sovereign, Shāhrukh, and to his son, prince Ulugh Beg. He subsequently took down in writing the dying injunctions and admonitions addressed by the Amīr to his son Ibrāhīm Sultan and to his own wife, who was then forty-four years of age. After the Amīr's death, and in compliance with the prince's desire, he expanded those precepts into the present work.

It is divided into two books, مقاله, containing jointly twenty Bābs. Maḳālah I.,

with this heading : در فضایل امتثال اوامر الهی , contains eleven Bābs treating of the following subjects : 1. Knowledge of God, fol. 6*b*. 2. Science and Intellect, fol. 30*a*. 3. Exhortation to associate with the virtuous, fol. 46*b*. 4. Justice, fol. 54*b*. 5. Piety, fol. 63*a*. 6. Account kept of men's actions, fol. 66*b*. 7. Humility, fol. 70*b*. 8. Meekness and forgiveness, fol. 75*a*. 9. High-mindedness, fol. 79*b*. 10. Placing God's law above human lust, fol. 85*a*. 11. Vigilance, fol. 91*a*.

Makālah II., در آیین خدمت حضرت خاقانی , comprises nine Bābs, on the following subjects : 1. Faithfulness and loyalty, fol. 104*a*. 2. Obedience to kings, fol. 110*a*. 3. Gratitude and fair service, fol. 114*b*. 4. Deference to parents, fol. 122*b*. 5. Discrimination of men's worth, fol. 128*a*. 6. Resignation to fate, fol. 134*a*. 7. Advantage of religious guidance, fol. 141*a*. 8. Trust in God, fol. 146*b*. 9. Khātimah, fol. 152*a*.

The moral precepts are copiously illustrated by Arabic texts, verses and anecdotes. In the conclusion, fol. 154*b*, the author refers to a previous work of his, entitled کنوز الحقایق

فی رموز الدقایق

150.

Or. 2996.—Foll. 67; $7\frac{1}{4}$ in. by $4\frac{1}{4}$; 13 lines, $2\frac{1}{2}$ in. long; written in elegant Nestalik, with 'Unvan and gold-ruled margins, A.H. 956 (A.D. 1549). [SIDNEY CHURCHILL.]

اخلاق منصوری

A treatise on ethics by Ghiyāṣ, commonly known as Manṣūr.

Beg. حمد یجد ز ازل تا بابد
احدیرا که جز او نیست احد

منشی که هر حرف از مبداء انشا بواسطه قلم اعلی
بر سر لوح نمایش و هستی آمده رقم اسمی است از
اسماء حسناء او اما بعد باعث فقیر حقیر غیاث
مشهور بمنصور

Mir Ghiyāṣ ud-Dīn Manṣūr, son of Mir Ṣadr ud-Dīn Muḥammad Shīrāzi, died A.H. 948. See the Persian Catalogue, p. 826*a*, and the obituary notice in Aḥsan ut-Tavārikh, Or. 4134, fol. 116*b*, where the present work is noticed.

This work was, as stated at the beginning, the first treatise of the third part (وجه) of the Jām i Jahān-numā, a philosophical encyclopædia, which apparently was not completed, and is not mentioned in the notices of the author among his works. Haj. Khal., who gives the title, vol. ii., p. 499, does not appear to have seen the work.

The present treatise is divided into two Majallahs, subdivided into a number of Tajliyahs, the headings of which are given by Flügel, Vienna Catalogue, no. 1860.

151.

Or. 3546.—Foll. 121; 8 in. by $5\frac{1}{2}$; 15 lines, $2\frac{3}{4}$ in. long; written in fair Neskhī; dated Shushtar, Muḥarram, A.H. 1287 (A.D. 1870).

[SIDNEY CHURCHILL.]

اخلاق شفائی

A treatise on ethics, by Muẓaffar al-Ḥusaini aṭ-Ṭabīb al-Kāshāni, poetically surnamed Shifā'i, who died A.H. 963. See the Persian Catalogue, p. 474*a*.

Beg. الحمد لله رب العالمین

شاهی که بر بسیط زمین عدل شاملش
کسترده فرش امن وامان مرتضی علی است
. . . . وبعد حقیر کثیر التقصیر مظفر الحسینی الطیب

الكاشاني المخلص بشفائي با وجود قلة بضاعت و عدم استطاعت الخ

The author wrote this work by desire of an eminent religious teacher, *دبير روشن ضمير*, whom he does not name, and dedicated it to Shah Tahmāsp. It is divided into two Maḳālahs, treating respectively of virtues and of vices. The first, fol. 6*b*, contains the following twenty-one Bābs : 1. عفت ; 2. شجاعت ; 3. عدالت (in ten Khaṣṣats); 4. سخاوت ; 5. توکل ; 6. قناعت ; 7. رضا ; 8. صبر ; 9. شكر ; 10. وفا و حسن عهد ; 11. صدق ; 12. تواضع ; 13. حياء ; 14. حسن خلق ; 15. رفق و مدارا ; 16. امانت و ديانت ; 17. كتمان اسرار ; 18. نطق و سكوت ; 19. آداب ; 20. نطق و سكوت ; 21.

The second Maḳālah, *در اخلاق ذميه*, fol. 74*a*, comprises the following seventeen Bābs : 1. بخل ; 2. شهوت ; 3. غضب ; 4. حسد و حقد ; 5. غيبت و كذب و نفاق ; 6. حب دنيا ; 7. عجب و تكبر ; 8. مكر و حيله ; 9. نميبت ; 10. تعجيل ; 11. ظلم ; 12. حرس ; 13. طمع ; 14. كاهلى ; 15. كفران نعمت ; 16. كاهلى ; 17.

Copyist : ابن حسين الواعظ الشوشترى حاجى محمد :

152.

Or. 2739.—Foll. 220 ; 11½ in. by 6¾ ; 25 lines, 5 in. long ; written in fair Neskhi, with ruled margins ; dated Thursday, the last day of Rabi' II., A.H. 1106 (A.D. 1694).

اجواب الجنان

A work containing moral and religious precepts, by Muḥammad Rafi' Vā'iz.

بهترین مقال که سرخیل کاروان فنون محاورات تواند بود و بعد بر مرآت ضمائر اولی البصائر ظاهر و روشن و نزد ارباب اولو الالباب ثابت و میرهن است که بحکم کریمه و ما خلقت الجنس والانس الا ليعبدون تخم وجود آدمی الخ

The author, a native of Kazvin and celebrated preacher, poetically surnamed Vā'iz, wrote the present work under Shāh 'Abbās II., who is praised in the preface as the reigning sovereign, and died at the beginning of the reign of Sulṭān Ḥusain Safavi, *i.e.* A.H. 1105 or shortly after. See the Persian Catalogue, p. 826*a* ; Nujūm us-Samā, pp. 148—50 ; and Riyāz ul-'Ārifin, fol. 92*b*.

The present volume is only the first of eight, of which the whole work was to consist. A MS. containing the first two volumes is described by Ethé, Bodleian Catalogue, no. 1472, and the third was seen by the author of Nujūm us-Samā, *l.c.* Whether the remaining five volumes were ever written is doubtful. The first volume is popular and frequently to be met with. It was one of the first books issued by the Tabriz press about A.H. 1240, and a lithographed edition appeared in Teheran A.H. 1274. It has also been lithographed at Lucknow, 1868.

The headings of the first volume have been given in full by Ethé, *l.c.* ; by Flügel, Vienna Catalogue, no. 1861 ; and by Pertsch, Berlin Catalogue, no. 282. The contents of the present copy are as follows :

Preface, fol. 1*b* ; Muḳaddimah, treating of religious admonition, in three Maḳlābs, fol. 5*a*. Bāb I., on the transitory world and its pernicious influences, in three Faṣls, viz., 1. Definition of the love of the world, fol. 10*a*. 2. On the fickleness of the world, fol. 12*b*. 3. On love of the world in its various aspects and ramifications, fol. 19*b*. This third Faṣl, which forms the main bulk of the volume, is divided into the following fourteen Majlis : I. Love of rank and power, fol. 20*a*. II. Love of wealth, fol. 27*a*. III. Desire of sumptuous dwellings, fol. 34*a*. IV. Sexual lust, fol. 38*b*. V. Desire for dainty viands and drinks, fol. 53*a*. VI. Desire for costly apparel, fol. 61*a*. VII. Frivolous society, fol. 65*a*. VIII. Pride and conceit,

fol. 83*b*. IX. Hypocrisy, fol. 98*b*. X. Hate and envy, fol. 113*a*. XI. Covetousness, fol. 127*a*. XII. Avarice, fol. 142*a*. XIII. Injustice and tyranny, fol. 173*b*. XIV. Ill-temper and harshness, fol. 198*a*.

153.

Or. 3516.—Foll. 419; 8 in. by $4\frac{1}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in fair Neskhi, about A.H. 1152 (A.D. 1739).

[Presented by B. B. PORTAL.]

حلیة المتقین

A treatise on rules of conduct and on daily observances, by Muḥammad Bākīr B. Muḥammad Taqī, who died A.H. 1110. See the Persian Catalogue, p. 20*a*, and Pertsch, Berlin Catalogue, no. 284, where the headings of chapters are given. For lives of the author see Nujūm us-Samā, p. 160, and Kiṣāṣ ul-'Ulamā, p. 152; and, for a list of his works, Pertsch, Berlin Catalogue, no. 17.

A full table of contents prefixed to the MS., foll. 1—8, is dated Sha'bān, A.H. 1152.

Astronomy.

154.

Or. 3315.—Foll. 83; $7\frac{1}{4}$ in. by $5\frac{3}{4}$; 20 lines, $4\frac{1}{4}$ in. long; written in small cursive Neskhi, A.H. 855 (A.D. 1451).

[SIDNEY CHURCHILL.]

جهان دانش

A treatise on astronomy, by Sharaf ud-Din Muḥammad B. Mas'ūd al-Mas'ūdi, with this title prefixed in the hand of the copyist:

کتاب جهان دانش در علم هیئة تالیف شرف الدین
محمد بن مسعود المسعودی

مبایس خدایرا که افریدگار جهانست و بدید
آزنده زمین و زمانست ... اما بعد جنین میگوید مولف
این کتاب محمد بن مسعود المسعودی که جون از تالیف
کتاب الکفایت فی علم هیئة فارغ شدم

This is a Persian translation, by the author, of his own Arabic work al-Kifāyat fi 'ilm al-Hai'at (see Haj. Khal., vol. v., p. 223). It is stated at the end of this copy that the work was finished on Thursday, the 14th of Sha'bān, A.H. 643. A MS. described by Pertsch, Berlin Catalogue, no. 328, is dated A.H. 669; but a later date of composition, A.H. 672, appears in a MS. mentioned in the Bodleian Catalogue, no. 1497. The author wrote also a treatise on Ḥanafī law, الهادی فی الفروع (Haj. Khal., vol. vi., p. 470).

The work is divided into two Maḳālahs, the subdivisions of which are fully enumerated in the preface. The first comprises twenty-three and the second fourteen Bābs. They begin respectively on foll. 4*a* and 55*a*. The original headings are given by Pertsch and Ethé, *l.c.* The Jahān Dānish is one of the authorities quoted by Hāfiẓ i Abru. See the Persian Catalogue, p. 423*b*.

The latter part of the MS. contains the following two articles: 1. A table of the 360 Juz into which the Coran is divided, fol. 78*b*. 2. A treatise of Najm ud-Dīn Kubra on the rules of religious life, in seven Bābs, foll. 80*b*—83*b*.

صنف الامام هذه الاداب على سبعة
ابواب ... باب الاول في لبس الخرقه هرکه را ارادت
این راه بدید اید

The tract is known as صفة الآداب. See the Persian Catalogue, p. 836*a*.

155.

Or. 2818.—Foll. 118; $7\frac{3}{4}$ in. by 4; 22 lines, $2\frac{1}{2}$ in. long; written in minute Shikastah-

āmīz; dated Isfahan, Friday, 14 Ramazān, A.H. 123 (*i.e.* 1123, A.D. 1711).

[SIDNEY CHURCHILL.]

I. Foll. 1—4. **لباب القول في الاشارة الى كيفية علم الله**. A short Arabic treatise on the nature of God's knowledge, by Muḥammad B. Mur-taza, called Muḥsin, **محمد بن مرتضى المدعو بمحسن**. See the Persian Catalogue, p. 830*a*. The author died A.H. 1091, as stated in Mir'āt ul-Kāshān, Or. 3603, fol. 115*b*.

Beg. **الحمد لله الحكيم الذي لا يغرب عن علمه**.
مشقال ذرة

It was composed, according to the pre-amble, for the author's son Muḥammad, surnamed 'Alam ul-Huda, and is divided into short sections called اصل.

II. Foll. 4*b*—17. The treatise of Nāṣir ud-Dīn Ṭūsī on the construction and use of the astrolabe, known as Bīst Bāb. See the Persian Catalogue, p. 453*a*.

III. Foll. 18—25. Astrological fragments, in prose and verse, on the influence of the planets, signs of the zodiac, and first days of the year.

IV. Foll. 26—30. Another treatise on the astrolabe, divided, like the first, into twenty Bābs, but distinct from it; without author's name.

Beg. **الحمد لله [الذي] جعل لنا وسيلة الى قربه** وافضل علينا بارسال خاتم انبيائه اما بعد اين رساله ايست در معرفت اسطرلاب مشتمل بر بيست باب و خاتمه باب اول در نام آلات اسطرلاب و خطها و دايرها

V. Foll. 30*b*—108*a*. The commentary of 'Abd ul-'Alī Birjindī on the Bīst Bāb of Nāṣir ud-Dīn Ṭūsī. See the Persian Catalogue, p. 453*b*.

The latter part of the MS., foll. 108*b*—118, contains astrological notes relating chiefly

to the influences of the signs of the zodiac. At the end is a table of the latitude and longitude of the principal cities of the East, fol. 116*a*, followed by elaborate tables of the Ikhtilājāt, or omens to be drawn from throbbings in various parts of the body, foll. 116*b*—118*a*.

Copyist : **حسين ولد مير سيد علي الخوسفي القائيني**
الخراساني

156.

Or. 2841.—Foll. 220; 10 in. by 6 $\frac{3}{4}$; 19 lines, 4 $\frac{1}{2}$ in. long; written in elegant Nestalik, apparently in the 15th century.

[SIDNEY CHURCHILL.]

A commentary on the Zij of Ulugh Beg (see the Persian Catalogue, p. 455*b*), without preface or author's name, endorsed in an old hand, **کتاب شرح زيج النبيكي**.

The original text is given in rather long sections preceded by the word متن in red ink, while the commentary is introduced by the word شرح also in red ink. The first two pages are taken up by the beginning of Maḳālah I. down to the heading of Bāb I. The commentary begins at the bottom of fol. 2 as follows: **شرح دوازده دور ماه سيصد و پنجاه و چهار روزست و كسرى و يك دور افتاب سيصد و شصت و پنج روز است و كسرى جناجه تفاوت يازده روز باشد تقريبا و دور ماه يعنى مدت ما بين مفارقت ماه از وضعى معين با افتاب تا معاودت او بهمين وضع بيست و نه روزست و كسرى**

The four Maḳālahs begin respectively at foll. 1*b*, 30*a*, 119*b*, and 210*a*. The last words of the commentary are: **مضمون اين فصول ببسطى احتياج ندارد و نه ببرهاني چه اكثر اين اوضاع ماخوذ است از اصحاب احكام و مستندان تجربه و امتحانست بل وهى والهام و كيفيت وضع جداول نیز ظاهرست**

A Bodleian MS. described by Ethé, no. 1519, which has, we are informed, the same beginning and end as the present, contains a note ascribing the commentary to Maulānā 'Ali Kūshji, and assigning to it the title of *سَلَمُ السَّمَا*.

Mineralogy.

157.

Or. 2864.—Foll. 45 ; $8\frac{3}{4}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{1}{2}$ in. long ; written in fair Nestalik, apparently in the 17th century.

[SIDNEY CHURCHILL.]

تَنسُوقِنَامَةُ اِيلَخَانِي

A treatise on minerals, by Naṣīr ud-Dīn Ṭūsi.

Beg. الحمد لله فاطر الصنایع ومبدع البدایع و ملهم الخلائق و موضع الطرائق اما بعد چنین گوید محرر و مؤلف این کتاب نصیر الدین محمد بن محمد بن الحسین الطوسی

The author states in a short preamble that he had written the work by desire of Hulagu Khān, and had given it the above title because it was customary to offer rarities as presents to sovereigns : *و این را تنسوقنامه ایلخانی نام نهادم* (Tansūḳ is Turkish for a rare and valuable object suitable for a present. It corresponds with the Arabic *تحفة*.)

The Tansūḳ Nāmāh, which was known to Haj. Khal., is mentioned in the Ḥabīb us-Siyar, vol. iii., Juz 1, p. 61, as one of the works of Naṣīr ud-Dīn Ṭūsi. It is divided into four Maḳālahs, namely :

I. On the elements of which minerals are composed and on the causes of the formation of mines, fol. 2*b* : *در کیفیت مفراتی که جمله :*

معدنیات و غیر آن از مرکبات عالم سفلی ازان مترکب شوند و علل معادن بطریق کلی

II. On precious stones, their origin, properties, value, &c., fol. 6*a* : *در جواهر که از جمله حجر باشد و غیر آن و علل حدوث هر یک و کیفیت وجود آن و شرح معادن و خواص و منفعت و مضرت و شبه آن بطریق صناعت و قیمت هر یک و جلا دادن و آنچه مناسب این نوع باشد*

III. On metals, their origin and uses : *در انواع فلزات سبعة و علت حدوث هر یک و کیفیت و چون آن و خاصیت و شرح معادن و منفعت و مضرت آن*

IV. On perfumes : *در عطرها و امثال آن*

The MS. was evidently transcribed from a copy which was defective and in a state of confusion. The copyist himself writes in the margin of fol. 25 that some leaves were missing in the original. The beginning of Maḳālah II. is wanting, and most of the contents of Maḳālah III., the heading of which is found at fol. 25*b*, have been transferred to fol. 41*b*.

158.

Or. 3277.—Foll. 73 ; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{1}{2}$ in. long ; written in elegant Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

جواهر نامه

A treatise on precious stones and other minerals, by Muḥammad B. Maṣṣūr.

Beg. ستایش و سپاس بی اندازه و قیاس صانع را که جوهری صنعش بازار کاینات اما بعد چون اقل الخلیقه بل لا شی فی الحقیقه محمد بن منصور مامور شد

See the Persian Catalogue, p. 464*b*, and Ethé, Bodleian Catalogue, no. 1877.

The MS. wants three or four leaves at the end. It breaks off at the end of the article on Iron, corresponding with fol. 75*a* of the previously described copy, Add. 23,565.

The work has been wrongly assigned to the seventh century of the Hijrah. Abu 'n-Naṣr Ḥasan, mentioned in the preface as the reigning sovereign, was the first ruler of the Aḳ-Ḳuyunlu dynasty, whose original seat was Diyarbekr. He reigned over Persia A.H. 873—882. His son Sulṭān Khalīl, for whom the work was written, was in his father's lifetime viceroy of Fārs. He succeeded to the throne after his father's death, but reigned only six months. See Ta'riḳh i Jahān-arā, foll. 190—92, and Riza Ḳulī's continuation of Rauzat uṣ-Ṣafā, vol. viii.

Medicine.

159.

Or. 4691.—Foll. 35; 6 in. by 3; 18 lines, 1 $\frac{3}{8}$ in. long; written in minute and neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

A treatise on the composition and use of the antidote called Tiryāḳ i Fārūḳ, by Kamāl ud-Dīn Ḥusain Ṭabīb.

Beg. حمد و سپاس سزاوار حکیمیست که ترکیب بدن انسانرا از اجزاء لطیفه و جواهر شریفه ترتیب نموده ... اما بعد چنین کوید کمال الدین حسین طبیب

The author was physician to Shāh Ni'mat-ullah Yazdi (grandson of the famous saint Shāh Ni'mat ullah Vali). After the death of his patron he went to Court, where he became celebrated for his wonderful cures. But Shāh Ṭahmāsp held him in scant esteem, because

he was addicted to wine. After the accession of Muḥ. Khudābandah (A.H. 985), he entered the service of Khān Aḥmad in Gilān, where he spent the last years of his life. See 'Ālam-ārāi 'Abbāsi, fol. 43*a*.

The treatise is dedicated to the author's first patron, Shāh Nūr ud-Dīn Ni'mat-ullah, and is described in the preface as follows:

رسالة جامع کامل در بیان اصول ترکیب حاوی بر قانون ترتیب شامل برزبدۀ اغراض حکما در اختیارات اجزا و وجوه تاثیر تریاق کبیر که اجل تریاقات و اشرف مرکباتست

It is divided into a Muḳaddimah, three chapters called Rukn, and a Khātimah.

160.

Or. 2865.—Foll. 166; 10 $\frac{3}{4}$ in. by 7; 17 lines, 4 $\frac{3}{4}$ in. long; written in a cursive Indian character, probably in the 18th century.

[SIDNEY CHURCHILL.]

دستور اطبا

An exposition of the Indian system of medicine, by Muḥammad Ḳāsim Hindūshāh, commonly known as Firishtah. See the Persian Catalogue, p. 225.

Beg. حمد مر خدائیرا که بر حکم ما ارسلناک الراحمة للعالمین ریات شوکت محمدی ... ازینجهت مسود اوراق محمد قاسم الملقب بهندوشاه المشهور بفرشته

The author is the well-known historian of India, who died after A.H. 1033. He says in the preface that, after reading the medical works current in Iran, Turan and Arabistan, he was desirous of studying the writings of the physicians of Hindustan, and, finding them extremely trustworthy and accurate, he was induced to write, for the benefit of his Muslim brethren residing in India, the present summary of their teaching.

The work is divided into the following parts: *Muḳaddimah*, treating of the constituent parts of the body and its humours, in nine *Fā'idahs*, fol. 2*a*. *Maḳālah I.* Properties of simple drugs and aliments, in alphabetical order, fol. 10*a*. *Maḳālah II.* Compound medicaments, in fifteen *Bābs*, fol. 59*a*. *Maḳālah III.* Treatment of diseases, in 160 *Faṣls*, fol. 99*a*. *Khātimah*, treating of the six tastes or savours, and of the Indian classification of land with regard to the supply of water, fol. 164*b*.

For the Persian headings see Mehren, Copenhagen Catalogue, p. 11; Ethé, Bodleian Catalogue, no. 1601; and Pertsch, Berlin Catalogue, no. 611. In the last-named MS. the work is entitled *اختیارات قاسمی بدستور* *الاطبا*

Farriery.

161.

Or. 3483.—Foll. 185; 12 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$; 24 lines, 4 $\frac{1}{2}$ in. long; written in fair Nestalik; dated A.H. 1263 (A.D. 1847).

[SIDNEY CHURCHILL.]

کنز الهدایه

Translation by Fakhr ud-Dīn B. Aḥmad B. al-Maula Khizr ar-Rūdbāri of an Arabic work on the horse, its diseases and their treatment, entitled *الاقوال الکافیة والفصول الشافیة*

Beg. حمد بیحد و ثنای لا یعد حکیمی را رواست
که ابلق کرم رفتار فلک دوار را در عرصه لیل و نهار
دائر فرمود . . . اما بعد راوی غمگده کهساری . . .
فخر
اندین بن احمد بن المولی خضر الرودباری

The Arabic original is the work of al-Malik al-Mujāhid 'Alī B. al-Malik al-Mu'ayyad Dā'ūd, of the Rasūli dynasty, who reigned

A.H. 721—764. It has been described in the Arabic Supplement, no. 816.

The translator says that in A.H. 1253, when Rīza Ḳulī Khān, son of Khusrau Khān, took his seat as governor of Kurdistan, his Vazir, Mirza Hidāyat-ullah, son of the late Mirza Aḥmad (noticed in Ḥadīḳat Amān-ullāhi, no. 129, fol. 213*a*), sent for the writer and requested him to translate the above work, to which some additions were made by the translator.

The translation begins fol. 5*a*, and the five discourses (قول), of which the work consists, begin respectively at foll. 8*b*, 19*a*, 63*b*, 100*a*, and 139*b*.

Music.

162.

Or. 2361.—Foll. 269; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 25 lines, 3 $\frac{1}{4}$ in. long; written in small and neat Nestalik, with 'Unvāns and gold-ruled margins; dated Shāhjahānābād (Delhi), A.H. 1073—75 (A.D. 1662—64).

[SAYYID 'ALĪ, OF HAIDARABAD.]

A collection of treatises on music, written for Diyānat Khān, an Amīr of Aurangzīb's reign. The contents are mostly Arabic, and have been described in the Arabic Supplement, no. 823. The following are Persian:

I. Foll. 2*b*—15*a*. A treatise on the lawfulness of music, by Muḥammad B. Jalāl Rīzavi, who wrote it A.H. 1028.

Beg. نغمه سپاس بی قیاس مخصوص خداوند
بنده نواز است که ارباب عشق را حالات علیه موهبت
نمود . . . اما بعد این رساله ایست در جمع مقالات
فقها در باب شنیدن لحن و اختلاف و مقاله ایست در
تفصیل اقوال اولیا در سماع آن و تنوع مشارب درویشان
که بالتماس بعضی از اعظم امرا ایاز حضرت محمودی

فقير محمد بن جلال رضوی در سنه ثمان و عشرين
و الف ... فراهم آورده

The author expounds very fully the opinions pro and contra of the great Sunni legists and of the most celebrated Sufis. He concludes with a Khātimah, fol. 13*b*, on the proper rules to be observed in the practice of sacred music, در آداب سماع

II. Foll. 15*a*—17*b*. A tract on the lawfulness of sacred music and on terms used by Sufis, by 'Abd ul-Jalil B. 'Abd ur-Rahmān.

Beg. سپاسی که غبار عقول عقلا و تحریر یذیل نهاییه
ان نشینند

The work is dedicated to Navvāb Masīh uz-Zamān (d. A.H. 1061; see Persian Catalogue, p. 779, no. 30), in whose honour it was entitled Masīhi مسیحی. It is divided into two books کتاب, the first of which treats, in four Faṣls, of the lawfulness of music, the second of the terms used by Sufis and of the verses sung by them.

The present copy contains only the first three chapters of Book I.

III. Foll. 157*a*—161*b*. A chapter on music, extracted from the Dānish Nāmāh i 'Alā'i. See the Arabic Supplement, p. 559*b*, VII.

Beg. خواجه رئیس شیخ علی الحسین ابن عبد الله
ابن سینا رحمة الله عليه میگوید که صناعت علم
موسیقی دو جزواست

IV. Foll. 240*b*—246*a*. A treatise on the divisions of the strings in musical instruments, by Kāsim B. Dūst 'Alī al-Bukhāri, entitled کشف الاوتار, and dedicated to the emperor Jalāl ud-Dīn Akbar.

Beg. نعمات حمد کامله حکیم کارسازی را اعظم
شانه ... اما بعد عرض میدارد فقیر حقیر شهیر بقاسم
ابن دوست علی البخاری هداه الله سواء الطريق

It is an exposition of the sixth Maḳām of the work entitled دوازده مقام, which Darvish Haidar Tūniyāni dedicated to Humāyūn Pādishāh.

V. Foll. 247*b*—269*b*. کنز التحف

A treatise on music, without author's name. See the Arabic Supplement, p. 561, XIV.

Beg. شکر و سپاس بی حد و قیاس سزاوار حضرت
آن پادشاهی که از سر پرده عظمتش الخ

The introduction, with the heading سبب رساله, contains an allegory on the travels of Fikr and Khayāl, and concludes with a panegyric in prose and verse on the author's patron, Ghiyāṣ ud-Dunyā wa'd-Dīn, whose titles show him to have been a Husaini Sayyid of princely rank.

The date of composition is indicated at the end by the following Rubā'i:

آن روز کز احداث جهان مهمل بود
در آخر این رساله ام مدخل بود
اندر سنه لجم ذ و نو
دییست و دوم جمادی الاول بود

According to this, the treatise was finished on the 22nd of Jumāda II.; but the year, as indicated in the third hemistich, is doubtful, because the last letter but one has no diacritical point. It may be A.H. 741, 749, or 789, according as the unpointed letter is read *bā*, *yā*, or *nūn*.

The work is divided into a Muḳaddimah on the pre-eminence of music, fol. 252*a*, and the following four Maḳālahs, each of which is subdivided into two Kīsmis:

I. Fol. 252*b*. در علمی موسیقی, on the theory of music and on the causes of high and low pitch.

II. Fol. 256*b*. در عملی موسیقی, on the practical side of music.

III. Fol. 261*b*. در تصنیع سازات و تعدیل آن on the composition of melodies.

IV. Fol. 256*b*. در وصیتی که طالبان این فن را بکار آید الح useful advice to students of the art, and appropriate verses.

The last section contains several pieces by Sa'di, whose name is written throughout,
شرف الدین سعدی

PHILOLOGY.

Persian Lexicography.

163.

Or. 3299.—Foll. 306; 12 in. by $7\frac{1}{2}$; 10 lines, $4\frac{3}{4}$ in. long; written in large and elegant Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

[SIDNEY CHURCHILL.]

مفتاح الفضلا

A glossary of the rare words and proper names occurring in ancient Persian poets, by Muḥammad B. Dā'ūd B. Muḥ. B. Maḥmūd Shādiyābādī.

حمد متواتر و ثناء متکثر مر حضرت مصوری . . . قدیم را . . . اما بعد چنین میگوید بندۀ درگاه کردگار امیدوار برحمت پروردگار . . . محمد بن داؤد بن محمد بن محمود شادیابادی

The author has been mentioned in the Persian Catalogue, pp. 556*a*, 561*b*, as a commentator of Anvarī and Khākānī. He had applied himself from his youth, as he says in the preface, to the study of the old poets, such as Khākānī, Mu'izzi, Anvarī, Niẓāmī, Zāhir, Iṣfahānī and Sa'di. In A.H. 873 he compiled the present glossary from the following works: فرهنگ نامه فخر قواس و رساله

النصیر و اسدی و مفاتیح الفضایل و سلالة الفضایل و دستور الافاضل و لسان الشعرا

The work is divided, according to the initial letters, into twenty-two Bābs, and each Bāb is subdivided according to the final letters. The words are briefly explained in Persian, sometimes with poetical quotations; and in several instances Hindu equivalents are added. Some articles are illustrated by coloured drawings, which according to a Persian note on the fly-leaf, are 187 in number.

The first three of the author's sources are mentioned by Salemann in his Beilage V., *Mélanges Asiatiques*, vol. ix., pp. 505—577, under nos. 7, 3 and 11, and the last two under nos. 10 and 13; but of the *Mafātiḥ ul-Fazā'il* and the *Sulālat ul-Afazil* no notice has been found.

The first lines under باب الالف, fol. 5*a*, are as follows: آسا آسایش و مانند و فائز آوا آواز را کویند آرا آراینده و این لفظ را جز مرکب استعمال نکرده اند آشنا ضد بیگانه و بر روی آب آشنا کردن

The work has been noticed by Churchill, *Journal of the Royal Asiatic Society*, vol. xviii., p. 203, note, and, after him, by Salemann, *Mélanges Asiatiques*, tom. ix., p. 517.

164.

Or. 3398.—Foll. 185; $8\frac{1}{2}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in small Turkish Neskhī, A.H. 982 (A.D. 1594).

[SIDNEY CHURCHILL.]

لغات حلیمی

A Persian-Turkish dictionary, often designated as قائمه by Luṭf-ullah B. Abi Yūsuf al-Ḥalīmī, who died after A.H. 886. See

the Turkish Catalogue, p. 137*b*. Compare Pertsch, Berlin Catalogue, nos. 141-2; Ethé, Bodleian Catalogue, nos. 1688—90; and Salemann, *Mélanges Asiatiques*, tom. xix., p. 515, no. 22.

At the end, foll. 157—185, is a fragment of a Persian-Turkish vocabulary.

165.

Or. 3653.—Foll. 147; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 21 lines, $4\frac{1}{2}$ in. long; written in Turkish Neskhi; dated Amasia, Sha‘bān, A.H. 948 (A.D. 1541).

Another copy of *Lughāt i Ḥalimi*, with marginal additions.

Copyist: فرهاد بن عبد الله

166.

Or. 3216.—Foll. 105; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; about 15 lines, written in Neskhi, apparently in the 18th century. [KREMER, no. 90.]

تحفة شاهدهی

The Persian-Turkish vocabulary of Shāhidi, in tabulated form, with the addition of Arabic equivalents. See the Turkish Catalogue, p. 140*b*.

167.

Or. 3521.—Foll. 75; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 12 lines, $3\frac{1}{2}$ in. long, with about 25 slanting lines in the margin; written in fair Nestalik; dated Wednesday, 2 Rabī‘ II., A.H. 1288 (A.D. 1871). [SIDNEY CHURCHILL.]

Glossary of the Persian poets, by Ḥusain al-Vafā‘i, endorsed رساله حسین وفائی در لغت

حمد و ثنای فراوان و شکر و سپاس بی پایان
مر آفریدگار بی چون اما بعد این رساله ایست در
تصحیح لغات فارس

It was written, as stated in the preamble in the reign of Shāh Ṭahmāsp, A.H. 933, and was compiled from the following works: 1. A treatise by Muḥ. B. Hindūshāh Munshi, dedicated to Khwājah Ghiyāsh ud-Dīn [B.] Rashīd (see the Persian Catalogue, p. 499*a*). 2. The *Mukhtaṣar* composed by Shams i Fakhri for Shaikh Abu Ishāq B. Amīr Maḥmūd Shāh Injū (*i.e.* معیار جمالی edited by Salemann). 3. The rough draft of a glossary by Shams ud-Dīn Muḥ. Kashmīri. The first of the above works is the authority chiefly followed. The last is also quoted by Surūri. See Salemann, *Mélanges Asiatiques*, tom. ix., p. 534, no. 35.

The glossary is divided into twenty-eight Bābs, in which the words are classed according to their final letters. The Bābs are subdivided into Faṣls according to the initial letters.

The *Risālah*, or *Farhang*, of Ḥusain Vafā‘i is one of the sources of the *Farhang i Jahāngiri* and of the *Majma‘ ul-Furs* of Surūri. The work has been described, with extensive extracts, by Salemann, *Mélanges Asiatiques*, tom. ix., pp. 454—493, and p. 522, no. 46. A copy is mentioned by Pertsch, Berlin Catalogue, no. 119.

Foll. 68*b*—75 contain a letter of Navvāb Muḥsin Mirza and miscellaneous notes.

168.

Or. 2937.—Foll. 429; 10 in. by $6\frac{1}{2}$; 24 lines, $3\frac{7}{8}$ in. long; written in small and neat Nestalik, with ‘Unvān and gold-ruled margins; dated Sunday, 12 Safar, A.H. 1111 (A.D. 1699). [NATH. BLAND.]

فرهنگ جهانگیری

The great Persian dictionary of Jamāl ud-Dīn Ḥusain Injū, who completed it A.H. 1017. See the Persian Catalogue, p. 496*b*.

Contents: Muḳaddimah, fol. 4*b*. Dictionary proper, fol. 17*b*. Khātimah, fol. 362*b*.

Compare Lagarde, *Persische Studien*, pp. 45—49; Salemann, *Mélanges Asiatiques*, tom. ix., pp. 537—41; Pertsch, *Berlin Catalogue*, no. 123; and Ethé, *Bodleian Catalogue*, no. 1734.

Copyist: ابن علی اکبر الحسینی نصر الله

169.

Or. 3517.—Foll. 109; 10¼ in. by 7½; 17 lines, 3¾ in. long; written in Nestalik, apparently in India, in the 18th century.

[Presented by B. B. PORTAL.]

I. Foll. 1—48. A treatise on Persian grammar and on the language of Persian and Indian poets, by Shaikh 'Abd ul-Bāsiṭ.

Beg. عشق ها مجنون حسن اوصاف لیلی انزونست
که داغ دلهای تمنا نیازان . . . بعد هذا از بنده عبد
الباسط که بالحاق لفظ شیخ و یای تصغیر مخبر سال تولد
خویش است

In the above passage the date of the author's birth is fixed by a chronogram for A.H. 1099. He evidently lived in India: his poetical quotations are mostly taken from an Indian poet, Nāṣir 'Alī, who died A.H. 1108. The work consists of seventeen Bābs, enumerated in the preface; but the present copy contains only the first seven, which treat of the following subjects: I. Meanings of letters and their permutations, fol. 3*a*. II. Grammatical forms of Persian, fol. 14*b*. III. Persian syntax, fol. 19*b*. Compound words, fol. 24*a*. V. Letters elided by poets, fol. 30*a*. VI. Words used as last members of compounds, fol. 32*a*. VII. Differences in style and phrases between ancient and modern poets, fol. 34*a*. VIII. A glossary of words and phrases used by modern poets,

in alphabetical order, foll. 37*a*—48*b*. The remaining Bābs treated chiefly of various kinds of poetical compositions.

II. Foll. 49—61. A glossary to the letters of Abu 'l-Faḏl, with the heading فرهنگ ثانی مکاتبات علامی فهامی شیخ ابو الفضل بن مبارک اکبرشاهی

باب الالف القای ربانی بالكسر تلقین خدای
که بآواز غیب حاصل شود

The words, chiefly Arabic, are arranged in Bābs under the initial letters; but within the Bābs no further alphabetical order is observed. The explanations are mostly confined to a single equivalent.

III. Foll. 62—68. Commentary on Surah xlviii., from the third Daftar of the Mukātabāt of Abu 'l-Faḏl, with an interlinear Persian gloss, آغاز دیباجه کجکول یعنی دفتر سیوم
مکاتبات ابو الفضل که بر تفسیر سوره انا فتحنا آغاز
شده است

IV. Foll. 69—109. A glossary of Arabic words occurring in the letters of Abu 'l-Faḏl, فرهنگ مکاتبات ابو الفضل.

Beg. باب الالف مع الالف ارتضا با اول مکسور
بثانی زده و سیوم مفتوح بمعنی پسندیدن کذا فی الکنز

The words are arranged in numerous Bābs according to the initial letters, and, in the second place, according to the final letters. The authorities mostly quoted are الکنز, *i.e.* *Kanz ul-Lughāt*, and *Madār ul-Afāzīl*.

170.

Or. 3300.—Foll. 317; 11¾ in. by 8; 23 lines, 4½ in. long; written in fair Nestalik, with gold-ruled margins, in the 19th century, before A.H. 1281 (A.D. 1864).

[SIDNEY CHURCHILL.]

فرهنگ عباسی

A Persian dictionary, by Ibn Muḥammad Rīza Ṣadr ud-Dīn Tabrīzi.

Beg. آرایش کفتار دانشوران و پیرایش کردار سخن
کستران ستایش خداوند جهان آفرین ... اما بعد بر
پیشگاه ارباب دانش وزکا و اصحاب بینش و دها مخفی
و پوشیده نماناد

After praising the reigning sovereign, Faṭḥ ‘Ali Shāh, and his son ‘Abbās Mirza, who had been sent as governor to Azarbaijan, and had shown himself a wise ruler and a liberal patron of letters, the author says that the latter prince, finding that existing Persian dictionaries were ill arranged, redundant in some respects and defective in others, had desired him to compile a new one, which would bear his name. In obedience to that command, the author wrote the Farhang i ‘Abbāsi, which was commenced A.H. 1225. He extracted the definitions of words from the Burhān i Ḳāṭi‘, omitting, however, the poetical quotations, and relegated the metaphors and words containing the eight exclusively Arabic letters to a Khātimah, which does not appear in the present MS.

The words are arranged according to the final letters, for the convenience, the author says, of poets looking for rhymes. To each letter a main section, or Bāb, is devoted, and each Bāb is subdivided, according to the initial letters, into sub-sections called Faṣl. A Muḳaddimah comprises six preliminary chapters, termed Numāyish, treating of the following subjects: 1. Superiority of the Persian language and its dialects, fol. 3*b*. 2. Character of the language, distinction between د and ذ, and grammatical forms, fol. 4*a*. 3. Pronouns, fol. 4*b*. 4. Servile letters, fol. 5*a*. 5. Suffixes, fol. 6*a*. 6. Permutations of letters, fol. 6*b*.

171.

Or. 4680.—Foll. 188; 14 in. by 8 $\frac{3}{4}$; 21 lines, 5 in. long; written in fair cursive Nestalik; dated 8 Rabī‘ II., A.H. 1257 (A.D. 1841).

[SIDNEY CHURCHILL.]

فرهنگ محمد شاهی

A Persian dictionary, by Muḥammad Karīm B. Mahdi Ḳuli.

Beg. ... الحمد لله الذى خلق الورى و علمه البيان
و بعد در هنگامى كه حضرت آسمان رفعت كيون
رتبت اميرزاده

The author was, as appears from the preface, preceptor to Prince Bahman Mirza, son of the Vali ‘Ahd ‘Abbās Mirza. While the Prince was engaged in composing his Tazkirah i Muḥammadshāhi for his brother Muḥammad Shah (*i.e.* A.H. 1247—49; see no. 124, he desired the author to write also a book as a suitable offering to the same prince. In compliance with that command, the author compiled the present work, which he describes as an abridgment of the Farhang i Jahāngiri, with some additions from the Burhān i Ḳāṭi‘, and presented it to Muḥammad Shāh, who desired him to add poetical examples in the margins.

The work is divided into a Muḳaddimah, consisting of ten preliminary chapters termed Ṭirāz, fol. 2*a*, and twenty-four Bābs forming the bulk of the dictionary and following the arrangement of the Farhang i Jahāngiri, foll. 6*b*—188.

A later edition, with an enlarged preface, and a new title برهان جامع, was lithographed in Tabrīz, A.H. 1260. It is stated at the end to have been collated by the author and written by his brother, Rīzā Ḳuli. It is mentioned by Salemann, *Mélanges Asiatiques*, tom. ix., p. 563, and by E. G. Browne, “A Year amongst the Persians,” p. 554.

*Arabic Lexicography and Grammar.***172.**

Or. 3273.—Foll. 257; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{4}$ in. long; written in cursive Indian Nestalik, apparently in the 16th century.

دستور الاخوان

An Arabic dictionary explained in Persian, by Ḳāẓi Khān Badr Muḥammad, of Dhār. See the Arabic Supplement, no. 877.

173.

Or. 4195.—Foll. 362; $9\frac{1}{2}$ in. by 7; written in fair Nestalik; dated A.H. 994 (A.D. 1586).

[LANE.]

كنز اللغة

An Arabic-Persian dictionary, by Muḥammad B. 'Abd ul-Khālīk. See the Supplement to the Arabic Catalogue, no. 878.

174.

Or. 3520.—Foll. 599; 12 in. by 7; 25 lines, 4 in. long; written in small Nestalik, apparently in the 18th century.

[SIDNEY CHURCHILL.]

محمود اللغة

An anonymous Arabic-Persian dictionary, with a preface by Maḥmūd Mirza. See the Arabic Supplement, no. 881.

175.

Or. 3515.—Foll. 142; 9 in. by 6; about 20 lines, $4\frac{1}{2}$ in. long; written in cursive Nestalik; dated 2 Ramazan, A.H. 1186 (A.D. 1772.)

[Presented by B. B. PORTAL.]

A Persian paraphrase of, and commentary upon, the Shāfiyah, a treatise on Arabic accidence, by Ibn ul-Hājib. See the Arabic Catalogue, p. 234*b*.

Beg. ستایش و نیایش بسیار سزاوار حضرت کردگارِ ایزد که قوانین و قواعد علم تصریف ... بعد هذا محرر این اجزا محمد سعد

The commentator is Muḥammad [B.] Sa'd, who in the colophon, adds to his name the takhalluṣ Ghālib. The commentary includes the text in short passages distinguished by a black line drawn above them.

After a eulogy in prose and verse on Ibn ul-Hājib and his work, the author begins with the explanation of الحمد لله رب العالمين, as follows: حمد بفتح حاء مهملة وسكون ميم ستودن و سياس و ستایش در اصطلاح فعلی است که دال باشد بر تعظیم مذمم

The MS. is endorsed شرح فارسی بر شافییه

*Various Lexicographical Works.***176.**

Or. 2892.—Foll. 369; $15\frac{1}{4}$ in. by 10; 27 lines, $6\frac{3}{4}$ in. long; written in cursive Nestalik and Shikastah-āmīz, in the 19th century.

[SIDNEY CHURCHILL.]

سنگلاخ

A dictionary of Oriental Turkish explained in Persian, by Mirza Mahdi Khan, completed A.H. 1173. See the Turkish Catalogue, pp. 264—66, and Ethé, Bodleian Catalogue, no. 1760.

177-86.

Or. 2959—68.—Ten large folio volumes of the Thesaurus of Arabic, Persian and Turkish,

by James William Redhouse, in the handwriting of the author. See the Turkish Catalogue, pp. 147—9.

187.

Or. 4905.—Foll. 61; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 14 lines, $4\frac{3}{4}$ in. long; written in fair, partly vocalized Nestalik; dated 12 Zulhijjah, A.H. 1276 (A.D. 1860). [SIR HENRY RAWLINSON.]

نصاب انگلیسی

A versified English-Persian vocabulary, composed on the same plan as Niṣāb uṣ-Ṣubyan, Tuḥfah i Shāhidi, and similar works, to facilitate the acquisition of English by Persian students; by Shāh-zādah Nā'ib ul-Iyālah Farhād Mirza, with the following heading: نصاب انگلیسی که از نتایج خاطر نواب مستطاب شاهزاده اشرف ارفع اعظم نایب الایاله فرهاد میرزا دام اقباله العالی است

A short prose preamble explaining the disposition of the work begins: بدانکه اکثر لغات انگلیسی در تلفظ با صورت کتابت اختلاف دارد و آنچه برشته نظم درآمده است موافق تلفظ فصیح ایشان است

The vocabulary begins with the following lines:

در مه دی جام می ده ای نکار ماهرو
 کز شمیم آن دماغ عقل کردن مشکبو
 فاعلاتن فاعلاتن فاعلاتن فاعلات
 از لغات انگلیسی در رمل این قطعه جو
 هد سراسر است و نوز بینی لب لبست و آی چه چشم
 توت دندان فوت پا و هدد دست و فیس رو

The words included in the text are again written in three columns beneath each verse, namely, the English in the Roman

character on the left, the Persian in the middle, and the Arabic equivalents on the right.

The work was completed on Saturday, the 26th of Sha'bān, A.H. 1269, corresponding with the 4th of June, A.D. 1853, as stated in the concluding lines:

بسال شصت و نه از بعد یکهزار و دویست
 بروز شنبه بیست و شش از مه شعبان
 بروز چارم از ماه جون که سال حساب
 ثلث و خمسين بيش از هزار و هشتصد دان

 تمام کردید این شعرهای نغز روان

Farhād Mirza was a son of Nā'ib us-Sulṭānah 'Abbās Mirza, consequently a brother of Muḥammad Shāh and an uncle of the present Shah. He showed himself an able, but stern ruler in his government of Fars and Irak, and had the title of Mu'tamad ud-Daulah conferred upon him. He wrote, besides the present work, a Persian commentary on the Khulāṣat ul-Ḥisāb of Bahā ud-Dīn al-'Āmili, and a Geography entitled Jām i Jam, and dedicated to the present Shah. See Majma' ul-Fuṣalāh, vol. i., pp. 46—52, and Browne, "A Year amongst the Persians," pp. 105—8, where the Niṣāb i Ingilisi is described, and the author is stated to have died A.D. 1888.

The present copy was written, by order of Farhād Mirza, by Muḥ. Ismā'il 'Ali-ābādi Māzandarāni.

Rhetoric and Insha.

188.

Or. 2944.—Foll. 124; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; from 9 to 12 lines, $2\frac{3}{4}$ and 3 in. long; written in

fair Nestalik, with 'Unvāns and ruled margins; dated (fol. 77) A.H. 1264 (A.D. 1848).

[SIDNEY CHURCHILL.]

I. Foll. 2—77. حدائق السحر في دقائق الشعر

A treatise on figures of speech, by Muḥammad B. 'Abd ul-Jalīl al-'Umari, called ar-Rashīd.

Beg. الحمد لله على ما افاض علينا من نعمة المترعة
لحياض ومزده الممرعة الرياض . . . اما بعد چنين كويد
مولف اين كذاب سعد الاسلام ملك الكتاب والبيانيين
محمد بن عبد الجليل العمري المعروف بالرشيد

The author, a well-known poet, surnamed Vaṭvāt, died A.H. 578. See the Persian Catalogue, p. 553a. He wrote the present work, as stated in the preface, for his sovereign, 'Alā ud-Dunya wa'd-Din Abu'l-Muzaffar Atsiz (A.H. 535—551), in order to supersede an earlier work on poetical figures entitled Tarjumān ul-Balāghah, which had been shown to him by that king, and which he found to contain ill-chosen artificial verses, and not to be free from errors.

See Haj. Khal., vol. iii., p. 21, and, for other copies, the Vienna Catalogue, vol. i., p. 205, and Pertsch, Berlin Catalogue, no. 9, art. 6, no. 22, art. 3, and no. 39, art. 1. The work has been lithographed in Teheran, A.H. 1302, in one volume with Divān i Kā'āni.

II. Foll. 78—124. Prefaces of Nashāt to the Divan of Fath 'Ali Shāh and to the Shāhinshāh Nāmah of Šabā, with some other prose compositions by the same writer.

Beg. ناظم العوالم بديع المناظم احتبس الهواء
واحترس العماء

The preface of the Shāhinshāh Nāmah, fol. 91b, begins: نخست چون بذكرى جهانى يينى
پراز چون وچند

The last piece is the marriage contract of

Navvāb Husain 'Ali Mirza, fol. 119a, which is imperfect at the end.

The author, Mirza 'Abd ul-Vahhāb, poetically surnamed Nashāt, belonged to the family of the Mūsavi Sayyids of Isfahan, and was first Kalāntar of that city. He subsequently became the favourite secretary of Fath 'Ali Shah, who conferred upon him the title of Mu'tamad ud-Daulah. He died A.H. 1244. See Majma' ul-Fuṣāḥā, vol. ii., p. 509; Zīnat ul-Madā'iḥ, fol. 136a; Anjuman i Khākān, fol. 94a; Safīnat ul-Maḥmūd, fol. 24b; Nigāristān i Dārā, fol. 124b; Tazkirah i Muḥammadshāhi, fol. 215b; and the Persian Catalogue, p. 722a. Nashāt was a friend of Sir Gore Ouseley, who devotes to him a very flattering notice, quoted in full in Ethé's Bodleian Catalogue, no. 1200.

The above prefaces are probably unequalled examples of the turgid, stilted, and desperately prolix style which may be called Persian Euphuism, and which still finds admirers in the East.

189.

Or. 3344.—Foll. 392; 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 19 lines, 4 in. long; written in small Neskhī; dated Wednesday, 9 Šafar, A.H. 816 (A.D. 1413).

[SIDNEY CHURCHILL.]

دستور الكاتب في تعيين المراتب

The secretary's manual, or rules and models of epistolary composition, by Muḥammad B. Hindūshāh, called Shams, al-Munshi al-Nakhjuvāni.

Beg. تحمیدی که سيار فهم دوربين بهراجل و منازل
ان راه نيابد . . . اما بعد ببايد دانست که جون حضرت
کبريا احدى وجناب جلال لا حدی جل شانہ وعظم
سلطانہ ميخواست الخ

The author mentions in the preface the following great masters of the art: Rashīd ud-Dīn Vatvāt, Bahā ud-Dīn Muḥ. Baghdādi, Nūr ud-Dīn Munshi, and Razī ud-Dīn Khashshāb, but adds that their style had become antiquated. After a panegyric on the reigning prince, Shaikh Uvais Bahādur Khān (the second prince of the Ilkāni dynasty, who reigned A.H. 757—776), he says that he had not had the honour of kissing the royal threshold, but was, from his distant home, invoking blessings upon His Majesty, and had written the present work, in his old age, as a tribute of homage to his sovereign. He adds that he had formerly been invited by Khwājah Ghiyāsh ud-Dīn Muḥ., in the reign of Abu Sa'īd, to write a similar work, but had not been able to accomplish that task.

Ibn Hindūshāh is also known as the author of a Persian glossary entitled صحاح العجم, and dedicated to the above-mentioned Vazir, Khwājah Ghiyāsh ud-Dīn. See Pertsch, Gotha Catalogue, p. 36, and Mélanges Asiatiques, tom ix., p. 36.

Contents of the present work: Preface, fol. 1*b*, concluding with a full table of chapters, foll. 9*a*—16*b*. Muḥaddimah, fol. 16*b*, Ḳism I., comprising four Martabahs, viz., 1. Letters to Sultans, royal ladies (Khātūns) and princes, fol. 19*a*. 2. Letters to Amirs, Vazirs, Sayyids, Shaikhs, &c., fol. 131*a*. 3. Letters to 'Ulamā, physicians, professors, &c., fol. 209*a*. 4. Letters written by Sultans, Amirs, Vazirs, &c., to each other, fol. 247*b*. Ḳism II. Edicts, diplomas of investiture, and other official documents, in two Bābs, beginning respectively at fol. 280*b* and 357*a*. Khātimah, fol. 383*a*.

The contents have been described in full by Hammer, Handschriften, no. 185, pp. 171—177. Two copies noticed in the Leyden Catalogue, no. 290, and in the Vienna

Catalogue, no. 244 (Hammer's MS.), are later than the present.

Copyist: يسين بن مظفر بن فخر الواعظ

Prosody.

190.

Or. 2814.—Foll. 191; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 21 lines, 4 in. long; written in Neski, apparently in the 14th century. [SIDNEY CHURCHILL.]

المعجم في معادير اشعار العجم

A treatise on Persian metre, rhyme, and poetical figures, with copious quotations from old poets, by Shams i Ḳais.

The preface, the beginning of which is lost, contains a panegyric on a king, whose name does not appear. He is spoken of as a young sovereign پادشاه جوان, whose seat was Shiraz, and who had lately added to his empire Ḳish with its dependencies, parts of the Hijaz, Bahrain, 'Oman, the harbours of the Persian Gulf, and the littoral from Baṣrah to the borders of India. This evidently applies to the Atabek Abu Bakr B. Sa'd B. Zingī, who reigned A.H. 623—658, and whose conquest of Ḳish, Ḳaṭif, Bahrain and 'Oman took place, as stated in the Jahān-ārā, fol. 104*b*, A.H. 628. The present work must have been written shortly after the latter date.

Other passages confirm that inference and throw some light on the career of the author, who appears to have spent the early part of his life in Bukhārā. He speaks in the Khātimah of a Faḳīh and would-be poet, who came to him in that city, A.H. 601, where he stayed with him five or six years, and whom he subsequently met again in Rai, A.H. 617.

In the preface, when stating the origin of the present work, the author relates how a treatise, which he had formerly written on the same subject, had been lost with other precious books, at the time of the invasion of the infidels (the Moghols), in the rout of the army of the Sultan (Muḥammad Khwārazmshāh) and of his sons before the fortress of Farzīn قلعه فرزین, in the month of Jumāda of the year 17 (A.H. 617). Some quires of that book were subsequently recovered and shown by him to the learned men of Shiraz, who, while pleased with it, objected to the use of the Arabic language in treating of Persian poetry. In compliance with their urgent request, he extracted from it and turned into Persian those parts which treated of that subject.

The work is divided, fol. 6a, into two parts (Kism), treating respectively of metre and of rhyme, قسم اول در فن عروض قسم دوم در معرفت قوافی و علم شعر

The first Kism is subdivided into four Bābs, with the following headings :

1. در معنی عروض و شرح ارکان و ذکر اسامی و القابی
fol. 6b. که درین فن مصطلح اهل این علمست
2. در ذکر اجزا و اوزانی که از ترکیب ارکان عروضی
fol. 14a. حاصل شود
3. در ذکر تغییراتی کی باصول افاعیل عروض در آید
fol. 17a. تا فروع مذکور از ان منشعب شوند
4. در ذکر مجور قدیم و حدیث و نقش دوایر و تقطیع
fol. 29a. ابیات سالم و مزاحف ان

The second Kism, treating of rhymes and of poetical criticism, contains six Bābs, as follows :

1. در ذکر معنی شعر و قافیت و حد و حقیقت
fol. 84a.
2. در ذکر حروف قافیت و اسامی ان fol. 87b

3. در ذکر حرکات حروف قافیت و اسامی و اشتقاق
fol. 113a. هر یک

4. در ذکر حدود قوافی و اصناف ان و ذکر حروف
fol. 114b. و حرکاتی کی لابد هر قافیت باشد

5. در ذکر عیوب قوافی و اصناف نا بسندیده کی در
fol. 118b. کلام منظوم افتند

6. در ذکر محاسن شعر و طرفی از صناعات مستحسن کی
fol. 135b. در نظم و نثر بکار دارند

There is, besides, a Khātimah, foll. 179—191, containing the author's advice to intended poets.

The work is copiously illustrated with poetical quotations. The most frequently quoted poet is Anvari, and one of the latest is Kamāl Ismā'il (d. A.H. 635), a contemporary of the author. There are also verses of 'Unṣuri, Daḳīkī, Farrukhi, Minuchihri, Ghaza'iri, Azraḳi, Abulfaraj Rūni, Mas'ūd i Sa'd, Sanā'i, Mu'izzī, Mukhtāri, Sayyid Ḥasan Ghaznavi, Rashid, 'Imādi (Shahriyāri), Khākāni, Mujir Bailakāni, Zahir, Sharaf ud-Din i Shufurvah, and others.

The حدائق المعجم, by Shams i Kais, apparently an abridgment of the present work, is quoted in a later treatise on rhyme, noticed in the Persian Catalogue, p. 814b, XII. Two other works of Shams i Kais are quoted by Fakhri; see Ethé, Bodleian Catalogue, no. 1371. An anonymous work معیار الاشعار, treating also of metre and rhyme, and composed A.H. 649, is much shorter than the present work, from which it is quite distinct. See the Leyden Catalogue, vol. i., p. 119, and the Persian Catalogue, p. 525a.

The word معجم in the above title is probably to be read Mu'ajjam, in the sense of "turned into Persian." The author refers, fol. 114b, to his previous work as کتاب معرب, "the book written in Arabic." The usual

meaning of Mu'jam, "alphabetically arranged," does not apply to this work.

The margins are covered throughout the volume with glosses explanatory of Arabic words, written by a later hand and without any connection with the text.

191.

Or. 2980.—Foll. 115; $9\frac{3}{4}$ in. by $7\frac{1}{2}$; from 15 to 18 lines, $4\frac{3}{8}$ in. long; written in small and fair Nestalik; dated 25 Rajab, A.H. 1123 (A.D. 1711). [H. A. STERN.]

I. Foll. 1—23. عروض سيفی

A treatise on prosody, by Saifi. See the Persian Catalogue, p. 525*b*, and Pertsch, Berlin Catalogue, nos. 56, 5, 115, 5.

II. Foll. 24, 25. A short tract ascribed to Rashid ud-Din Vatvāt, giving examples and scansion of sixteen favourite Persian metres.

Beg. الحمد لله رب العالمين والصلوة والسلام على خير خلقه اما بعد اين كتاب عروض اشعار است كه مولانا عالم فاضل استاد الشعرا رشيد الدين محمد بن علي الوطواط . . . نوشته و نظم کرده

The first example, در بحر هزج سالم, begins as follows:

هزج را کر تمام ارکان هی خواهی ازو مکندر
بکیر این قطعه را یاد و بکن این وزن را ازبر

III. Foll. 26-35. A treatise on rhyme رساله قافیه, by 'Aṭā-ullah B. Maḥmūd al-Ḥusaini.

Beg. سپاس بی قیاس صانعی را که تاسیس بدایع مصنوعات . . . اما بعد این رساله ایست که در علم قوای بعرف شعرای عجم منتخب از مقطع کتاب تکمیل الصناعاته که آن کتاب را این حقیر فقیر عطاء الله بن محمود الحسینی در فن شعر مسوده نموده

Amir Burhān ud-Dīn 'Aṭā-ullah, born in Naishapur, studied in Herat, and became an accomplished master of prosody and poetical figures. He was for many years engaged in teaching in the Sulṭāniyah and Ikhlāsiyyah Madrasahs, and his treatises on rhyme and on poetical ornaments are popular. Towards the end of his life he lost his sight and retired to Mashhad, where he died A.H. 929. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 345; Majālis ul-Mu'minīn, fol. 76; and Baber, Pavet de Courteille's translation, vol. i., p. 404.

The present treatise is extracted, as stated in the preamble, from the Maḥṭa', or final section, of a comprehensive work on the art of poetry, entitled تکمیل الصناعة, which the author had written by desire of Mīr 'Alī Shir. (See Haj. Khal., ii., 399, and iii., 425.) It is divided into nine sections called حرف, with the following headings:

1. Fol. 27*a*. در تعریف قافیه
2. *Ib.* در تعداد حروف قافیه و بیان حروف روی و حرفی که پیش ازانست
3. Fol. 29*a*. در بیان حروف که بعد از رویست
4. Fol. 30*a*. در بیان حرکات قافیه
5. Fol. 31*b*. در بیان انواع روی و اوصاف این انواع و القاب قافیه باعتبار این اوصاف
6. Fol. 32*a*. در بیان انواع قافیه باعتبار تقطیع
7. Fol. 32*b*. در عیوب ملقبه قافیه
8. Fol. 34*a*. در بیان عیوب غیر ملقب قافیت
9. Fol. 34*b*. در تحقیق حاجب و ردیف

The author quotes the anonymous معیار الاشعار, noticed in the Persian Catalogue, p. 525*a*. Compare Fleischer, Dresden Catalogue, no. 333.

IV. Foll. 36—38. Jāmi's treatise on rhyme.

See the Persian Catalogue, p. 526*b*, vi.; Ethé, Bodleian Catalogue, no. 894, 33; and Pertsch, Berlin Catalogue, no. 115, 3.

V. Foll. 42—108. A treatise on riddles *رسالة معما*, by Mīr Ḥusain B. Muḥammad al-Ḥusaini (see the Persian Catalogue, p. 649*b*), with a commentary. It is stated at the end that the author, Mīr Ḥusain Naishapuri, died on the 9th of Zulḡa'dah, A.H. 904.

The commentary is mixed up with the text, without any distinction. The commentator calls the author his master, and gives at the end chronograms of his own composition for A.H. 912 and 914. He does not explicitly state his name; but he designates himself in the following chronogram by the *takhalluṣ* Rukni:

ای دوست کتاب شرح رکنی بنویس
ای لب لباب شرح رکنی بنویس
تاریخ کتاب شرح اگر میطلبی
بنویس حساب شرح رکنی بنویس

The above chronogram gives A.H. 916 as the date of composition of the commentary.

VI. Foll. 109—111. Tables of divination *کتاب غالب مغلوب*, alleged to have been written by Aristotle for Sultan Sikandar.

VII. Foll. 112—115. An anonymous treatise on the twelve musical moods, on their relation to the twelve signs of the zodiac, and on their subdivisions. It is endorsed *رسالة علوم موسیقی*, and begins with a quatrain containing the names of the twelve musical moods, the first line of which is:

عشاق مرا قد حسینی است چو راست

The treatise is divided into short unnumbered sections, with the heading *فصل*.

192.

Or. 3249.—Foll. 26; 8 in. by $4\frac{1}{2}$; 12 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with

'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1245 (A.D. 1830).

[SIDNEY CHURCHILL.]

A treatise on rhyme, by 'Aṭā-ullah B. Maḥmūd al-Ḥusaini. See the preceding MS., art. III.

Beg. شکر و سپاس بی قیاس صانعی را که تاسیس
بدایع مصنوعات

Riddles.

193.

Or. 3509.—Foll. 200; 7 in. by 4; 15 lines, $2\frac{1}{2}$ in. long; written in Neskhi, apparently in the 15th century. [SIDNEY CHURCHILL.]

A treatise on Mu'amma (معمی), by Sharaf ud-Dīn 'Alī Yazdi, author of the *Zafar Nāmah*, who died A.H. 858 (see the Persian Catalogue, p. 173).

Beg. بعد از تین و اعتصام بنام خجسته فرجام
علامی که نو آموز مکتب تعمیلش چون در محفل ملاء
اعلی حل معمی کرده . . . نموده میشود که باعث بر
تحریر این سطور و تسطیر این زبور داعیة تدوین فن
معماست

The MS. is endorsed, *رساله معما و لغز مولانا شرف الدین علی یزدی*.

This is evidently the work entitled *Ḥulal i Muṭarraz*, *حلل مطرز*, on which Jāmi based his own treatise on the same subject, inscribed *حلیة حلل*. See Haj. Khal., vol. iii., p. 108, vol. v., p. 638; Pertsch, Berlin Catalogue, no. 32, art. 2; and Ethé, Bodleian Catalogue, no. 894, art. 32. An abstract of the same work, subsequently made by the author, is designated as *منتخب حلل مطرز*. See the Bodleian Catalogue, no. 1345. Although the title *حلل مطرز* is not actually found in the

text, it undoubtedly applies to the present work, and is easily accounted for by the fact that its main sections are called *حلل*, while their subdivisions are designated by the word *طراز*.

The preface begins with some considerations on human speech in general and on the literal and the hidden meanings of the Coran. After these the author states that in A.H. 832 his royal patron, Abu'l-Faḥ Ibrāhīm Sulṭān (son of Shāhrukh and Viceroy of Fārs) marched at the head of an army from Shiraz to Azarbaijan, and displayed the most brilliant generalship and prowess, especially in a battle fought before Salmās, in which the rebel Iskandar Turcoman¹ was defeated. A portion of Ibrāhīm Sulṭān's troops were then dismissed to Shiraz, and the author, who had accompanied the prince on that campaign, returned with them, and, pining at his master's absence, he sought solace in the composition of this work. It treats of the art of composing verses which enclose words, mostly proper names, disguised in some ingenious fashion.

Contents: Preface, fol. 2*b*. Two preliminary chapters called *Aṣl*, fol. 10*a*, viz., 1. *در بیان صور حروف و معجالی بروز و ظهور آن*, and 2. *در تبیین معنی دلالت و اشارت ببعضی از وجوه*. *Muḳaddimah*, fol. 56*b*. Five main sections called *Hullah* (حله), subdivided into chapters termed *Tirāz*. The headings of the *Hullahs* are given in the *Muḳaddimah*, fol. 57*b*, as follows:

I. *حله اول در شرح ماهیت معنی و لغز*

II. *حله دوم در نمایش و آرایش وجوهی که تعلق به تکمیل صورت اسم داشته باشد*

¹ Amīr Iskandar B. Ḳara Yūsuf was routed by the united forces of Shāhrukh on the 17th of Zulhijjah, before Salmās (Maṭla' us-Sa'dain, Or. 1291, foll. 158—63).

III. *حله سوم در بیان تحصیل ماده حرفی بحسب*

صورت کلامی که اشهر و اظهر صور حرفست

IV. *حله چهارم در همان مقصد بحسب صورت*

کتابی

V. *حله پنجم در تبیین قواعدی که مبتنیست بر*

صورت معنوی عددی حرف

The first four *Hullahs* begin respectively at foll. 58*b*, 94*a*, 117*b*, and 181*a*. The early part of the second is wanting, owing to the loss of one or more leaves after fol. 93. The fourth *Hullah* is slightly imperfect at the end, and the fifth is missing.

194.

Or. 3241.—Foll. 60; 9½ in. by 6¼; 13 lines, 2½ in. long; written in small and neat Nestalik, with an illuminated border enclosing the first two pages, and gold designs on tinted paper margins; dated A.H. 925 (A.D. 1519). [SIDNEY CHURCHILL.]

رساله معما

A treatise on the same subject, by Mir Ḥusain B. Muḥammad al-Ḥusaini, who died A.H. 904. See no. 192, art. v.

Beg. *بنام آنکه از تالیف و ترکیب*

معمای جهانرا داد ترتیب

Copyist: *میر قاسم الهروی*

POETRY.

195.

Or. 4906.—Foll. 642; 12½ in. by 8; 25 lines, 4½ in. long; written in fair Nestalik, in four gold-ruled columns, with 'Unvāns and

thirty-eight miniatures in rather inferior Persian style, apparently in the 17th century.

[Sir HENRY RAWLINSON.]

شاهنامه

The Shāhnāmah of Firdausi. See the Persian Catalogue, p. 533.

This copy contains upwards of sixty thousand distichs, or at least ten thousand above the usual number. The excess is accounted for by the following extensive additions to the original text :

I. The Garshāsp Nāmah of Asadi, in two parts, occupying respectively fol. 10*a*, line 24, to fol. 68*b*, line 22, and fol. 73*a*, line 25, to fol. 101*b*, line 20.

The first part begins with this line :

ز کردار کرشاسب اندر جهان
یکی نامه بد یادگار از مهان

which in the Gobineau copy, described under no. 201, is found at the end of the prologue, fol. 3*b*, line 6. It is brought down to the death of Atrāṭ, father of Garshāsp, and the latter's accession, ending with this verse :

جو بذهادی از چرخ بر کینه تیر
به پیکان در آوردی از چرخ بیر

which occurs at fol. 35*a*, line 27, of the above-mentioned MS.

This first part is separated from the second by a portion of Firdausi's text relating to the history of Farīdūn, and corresponding with pp. 31—48 of Macan's edition.

The second part of the Garshāsp Nāmah begins with the line which in the Gobineau MS. follows immediately the last quoted verse, namely :

همان سال ضحاک را روزگار
دژم کشت و شد سال عمرش هزار

It differs in contents and arrangement

from the text of the Gobineau MS., and has some additional matter at the end. The death of Garshāsp, with which the latter copy concludes, is recorded here in the first lines of fol. 100*a*. This passage is followed by three sections relating to the mourning of Narīmān, to a letter of condolence written to him by Farīdūn, and to the festive banquet given in his honour by the latter. The epilogue which follows, contains the date of composition, A.H. 458 :

ز هجرت بدور سپهری که کشت
شده چار صد سال و پنجاه و هشت

the name of the poet, Asadi,

درین نامه پیشم کر آیدت رای
بدال اسد حرف ده بر فزای

and the statement that the poem consists of nine thousand Baits, and had been composed in the space of two years :

بر آمد همی بیتها نه هزار
دو سال اندرو برده شد روزگار

At the end is a versified colophon dated A.H. 748, evidently transcribed from an earlier MS. The next two pages, fol. 102*a* and *b*, are occupied by a prologue to a collection of select verses from the Shāhnāmah, classed, according to subjects, in thirteen Bābs. It was compiled by one 'Ali B. Aḥmad, and dedicated to Malik Shāh.

II. The Barzū Nāmah, inserted after the episode of Bīzhan, and occupying foll. 261*a*—303*a*.

Beg. کنون بشنو از من تو ای زاد مرد
یکی داستانی پر از آرز و درد

This poem, the author of which is not known, has been described by Mohl in his preface to the Shāhnāmah, p. xlv., and by Macan in his introductory remarks, pp. xxv.—xxx. The present text agrees with that printed by Macan in the fourth volume of

his edition of the *Shāhnāmāh*, pp. 2160—2296. The history of Barzū is briefly told in *Ihyā ul-Mulūk*, Or. 2779, foll. 13—15.

The poem is found inserted in another copy of the *Shāhnāmāh*, Add. 27,258, foll. 252*b*, 261*a*—301*b*, and a fragment is noticed by Ethé, *Bodleian Catalogue*, no. 511. The *Barzū Nāmāh* is ascribed in one of Anquetil's MSS. to a poet Atai. See Macan, p. xxix.

In the epilogue of the *Shāhnāmāh*, fol. 641*b*, the early date of composition, A.H. 384, noticed in the *Persian Catalogue*, p. 534*b*, is given in these words :

بسر شد دکر قصه یزدکرد
 بمه سپند ماه بد [sic] روزارد
 ز هجرت سه صد سال و هشتاد و چار
 بنام جهانداور کردگار

The ordinary conclusion of the epilogue is followed here by about thirty distichs not noticed in other copies. They begin with a reference to the well-known incident of the sum given away by the poet to the beer-seller. The following line and a few more are evidently taken from the famous satire upon Sultan Maḥmūd :

فقاعی نیرزیدم از کنج شاه
 وزین پس فقاعی خریدم براه

See Macan, p. 65, and Mohl, Preface, p. xci.

From a somewhat mutilated note on a partly torn fly-leaf, it appears that the MS. once belonged to Timur Mirza, and was purchased by Sir Henry Rawlinson in Baghdad, A.D. 1839. On fol. 446*b* there is a *Rubā'ī* written by a former owner, A.H. 1157.

196.

Or. 2926.—Foll. 349; 16¼ in. by 11¼; 25 lines, 7⅜ in. long; written in cursive

Nestalik, in six gold-ruled columns, with nine miniatures; dated A.H. 1246—49 (A.D. 1830—33). [H. A. STERN.]

The first half of the *Shāhnāmāh*, brought down to the accession of Luhrāsp, with the preface of Mirza Baisunghar. (See the *Persian Catalogue*, p. 536*a*.)

This copy contains a considerable amount of extraneous matter, amounting in the aggregate to about twenty thousand distichs. It consists of various poems and episodes of later date, inserted at suitable places of the *Shāhnāmāh*, without any break or special heading, so as to form in appearance a continuous text with the genuine poem of Firdausi. These additions are as follows :

I. Foll. 15*a*, line 23 to fol. 54, line 6. *Garshāsp Nāmāh* کرشاسب نامه, with this beginning :

سراینده دهقان موبد نژاد
 ز کفمت دکر موبدان کرد یاد

See the Gobineau MS., no. 201, fol. 3*b*, line 20.

It concludes with the death of the hero and a brief mention of the letter written to his son by Farīdūn. The last lines are :

اگر شد جهان پهلووان از جهان
 ترا بر کزیدم میان مهان
 سپردم جهان پهلووانی تورا
 که هستی بجای برادر مرا

See Or. 2878, fol. 110*a*.

II. Foll. 63*a*, line 16, to fol. 93*a*, line 25. *Sām Nāmāh* سام نامه, beginning, in continuation of Firdausi's text (Macan, p. 96, line 23), with these lines :

تو بنشین بآرام رامش کزین
 که من زاهرمن پاک سازم زمین
 ز دیو و ز جادو به پردازم
 بکلام تو ای شاه بآرامش

The last line is :

خرامید شد سسوی آرامگاه
هی کشت کیتی بآئین و راه

The Sām Nāmāh is a very late composition ascribed, probably falsely, to Khwājū Kirmāni. See the Persian Catalogue, p. 543*b*, and Rehatsek, Molla Firuz Library, p. 152. Compare Spiegel, *Eran*, vol. i., p. 559, and Ethé, *Litteraturzeitung*, 1881, no. 45, col. 1736.

III. Fol. 107*b*, line 23, to fol. 112*b*, line 19. The episode of Rustam's fight with Kuk Kūhzād, beginning :

کذون داستان کک کوه‌زاد
بکویم سراسر چو آمد بیاد

It is printed in the fourth volume of Macan's edition, pp. 2133—2158. It is also found in Add. 27,258, foll. 59*b*—67*b*, and an abstract of the story is given in *Ihyā ul-Mulūk*, fol. 11*b*.

IV. Fol. 112*b*, line 19, to fol. 123*a*, line 4. Episodes of the Indian tiger slain by Rustam, of the birth of Farāmurz, and of the sea-monster Batyārah بختياره, also destroyed by Rustam; beginning :

یکی روز ایام فصل بهار
منوچهر بر تخت بد شهریار

V. Fol. 146*a*, line 6, to fol. 167*b*, line 2. Episode of Shabrang, son of Dīv i Sapīd, and of the encounters of Rustam and Farāmurz with him and other Divs in Māzandarān, beginning :

کنون بشنو از گفته زاد سرو
چراغ صف صدر ماهان بهرو
که چون شد بمازندران پور زال
همه دیو را کرد او پای مال

Serv Āzād, of Merv, is one of the authorities of Firdausi. See Mohl's edition, preface, p. xix., vol. iv., p. 701.

VI. Fol. 167*b*, line 3 to fol. 179*b*, line 25. Farāmurz Nāmāh فرامرز نامه, in substantial agreement with a separate copy, no. 199, II.; beginning :

یکی روز بارامش می کسار
نشسته دلیران بر شهریار

See Mohl's preface, p. lxiii. The two preceding articles may be fragments of the same poem. The last line is :

فرامرز از هند پس باز کشت
همه کیتی از وی پر آواز کشت

VII. Fol. 191*a*, line 2 to fol. 192*b*, line 17. A sequel to the episode of Suhrāb, in continuation of this line of Macan's text, p. 376, line :

به پرورده بودم تنش را بناز
برخنده روز و شبان دراز

The next lines in our text are :

که بینم بجای تو بر پیش خویش
کرا کویم این درد و تیهار خویش
بشبه پادشاهی جو افراسیاب
اگر تیغ اورا به بیند بخواب

Suhrāb's mother, Tahmīnah, resolves to avenge his death, but becomes reconciled with Rustam, and gives birth to Farāmurz.

VIII. Fol. 193*a*, line 1, to fol. 221*b*, line 20. Barzū Nāmāh برزو نامه, agreeing with no. 195, art. II.

IX. Fol. 249*b*, line 7, to fol. 251*a*, line 19. An episode relating to the warlike daughter of Rustam, Bānū Gushasp, beginning :

چنین خواندم این دقتر دلنواز
ز کفتار فرزانه سر فراز
ز کین خواهی شهریار کزین
سیاوخش فرخنده پاک دین

The last line is :

سه دایه بنارش همی داد شیر
ز شیر سه دایه نهی کشت مسیر

This short episode is probably a fragment of the poem entitled *Bānū Gushasp Nāmāh*, described by Mohl in his preface, p. lxiii. A copy mentioned by Ethé, no. 509, has a different beginning from the above.

The preface of *Baisunghar*, which occupies foll. 1—10, and is in the same handwriting as the bulk of the volume, is dated Rabi' I., A.H. 1249. The last leaf of the volume, written by another hand, is dated Šafar, A.H. 1246. Half-page miniatures in late Persian style are found at foll. 106, 129, 130, 133—35, 137, 153 and 214. Many blank spaces reserved for miniatures have not been filled in.

197.

Or. 2976.—Foll 275; uniform with the preceding and written by the same hand; dated Shiraz, 1st Jumāda I., A.H. 1252 (A.D. 1836).
[H. A. STERN.]

The latter half of the *Shāhnāmāh*, written in continuation of the preceding volume, and containing the following additions :

I. Foll. 59*b*—62*a*. Part of the *Āzarbarzīn Nāmāh*, a history of *Āzarbarzīn*, son of *Zāl* [*sic*], and of the daughter of *Šūr*, king of Kashmir, with this heading: آغاز داستان
آذربرزین پور زال زر که از دختر شاه صور کشمیر است
و این یک قسم آذربرزین نامه است

Beg. بزال ستمدیده رفت آکھی
که کشت از فرامرز کیتی تھی

As the story begins with the birth of *Āzarbarzīn* and ends with his death, the text here given cannot fall much short of the whole poem. It appears to be an abridged version of the history of that hero, whose career is related at much greater length in the next-following poem.

II. Foll. 62*a*—133*a*. *Bahman-Nāmāh*, a poem treating of the wars of Bahman with the heroes of *Sistān*, and especially with *Āzarbarzīn*, son of *Farāmurz*. The contents have been described by Mohl in his preface to the *Shāhnāmāh*, p. lxvii. The heading is :

در ستایش کردن باریتعالی و آغاز داستان بهمین نامه
و آذربرزین نامه و ستایش کردن سلطان محمود
و چگونگی ایشان

Beg. نخستین سخن نام دادار داد
که بی یاد او نامها هست باد
خداوند دانای پروردگار
رساننده روزی مور و مار

The poet, whose name does not appear, says in his prologue that ten years had elapsed since the death of *Malik Shāh* :

کنون کشت ده سال تا روزگار
بر آشفت بر نامور شهریار
سر نامداران ملکشاه شاه
کنون کشت شد سوی مینو براه

He was writing, therefore, A.H. 495. He describes the troubles which followed the death of *Malik Shāh*, and the prowess with which his son succeeded in putting down rebels and establishing his rule. The author approached the royal throne, he says, in *Isfahan*, and invoked blessings on the sovereign. The prince here referred to can hardly be any other than the son and successor of *Malik Shāh*, *Barkyāruḡ*, who reigned A.H. 486—98. The name of *Maḥmūd*, which appears in the above heading and at the end, fol. 133*a*, would seem to have been introduced by some confusion with *Sultan Maḥmūd*, the patron of *Firdausi*. There was, indeed, a son of *Malik Shāh* called *Maḥmūd*, but he was only four years of age when raised upon the throne after his father's death, and he died himself about a year later.

The same poem is found in another MS., Or. 2780, no. 201, III., with a different prologue, addressed to Muḥammad Shāh, brother and successor of Barkyārūḡ, about A.H. 502.

The narrative begins, fol. 62*b*, line 12, with these verses (corresponding with Or. 2780, fol. 136, line 9):

چنین گفت دهقان موبد نژاد
که بر ما در داستان بر کشاد
که تاج از کیومرث فرخنده پی
یکایک بیامد بکاوس کی

The two texts are in close agreement down to the fight of Bahman with the dragon and to his death, fol. 132*b*, line 6 (Or. 2780, fol. 187*b*, line 5). The concluding lines in the present copy relate to the return of Āzarbarzīn to Sistān, and to the death of Zāl, while the concluding portion of Or. 2780 describes the reception by Humāi of the tidings of Bahman's death and her installation on the throne.

An abstract of the contents of Bahman Nāmāh will be found in Iḥyā ul-Mulūk, Or. 2779, foll. 19—21.

Foll. 133*a*—275 contain the latter part of the Shāhnāmāh, from the accession of Humāi to the death of Yazdagird (Macan, pp. 1248—2089), wanting the last two sections and the epilogue.

This volume contains nine half-page miniatures on foll. 66, 69, 72, 74, 80, 127, 128, 132, 136, and several blank spaces left unfilled.

198.

Or. 4384.—Foll. 307; 13½ in. by 10; 27 lines, 7½ in. long; written in small and neat Nestalik, in six gold-ruled columns, with 'Unvāns, apparently about the close of the 15th century. [WALLIS BUDGE.]

The Shāhnāmāh, with the old preface. See the Persian Catalogue, p. 534*a*; Pertsch, Berlin Catalogue, no. 702; and Ethé, Bodleian Catalogue, no. 497.

The MS. is somewhat imperfect at the beginning. The first folios, which must be taken in this order, 2, 3, 1, 5, contain the main part of the old preface, corresponding with pp. 54—68 of Wallenbourg's translation, and the summary of the four Persian dynasties (*ib.* pp. 70—75). Fol. 4, which should come after fol. 219, belongs to the history of Bahrām Gūr, and corresponds with pp. 1517—23 of Macan's edition.

The last six folios should be taken in this order: foll. 302, 306*b*, 306*a*, 303, 304, 305, 307. In the epilogue, the early date of composition, A.H. 384, noticed in the Persian Catalogue, p. 534*b*, is also found, but somewhat differently expressed, in the following line:

ز هجرت سه صد سال هشتاد جار

The number of Baits in the MS. is about 48,500. There are nine half-page miniatures, of inferior Persian style, at foll. 31, 51, 85, 93, 129, 158, 192, 239, and 276. The poem is divided into two equal parts, the second of which begins, fol. 141*b*, with the accession of Luhrāsp.

199.

Or. 2946.—Foll. 109; 9¼ in. by 4½; 19 and 13 lines; written in cursive Nestalik, apparently in India, in the 18th century.

[SIDNEY CHURCHILL.]

I. Foll. 2—49. بیژن نامه Bizhan Nāmāh, an episode of the Shāhnāmāh, with the heading, آغاز داستان بیژن نامه

Beg. کنون کار بیژن بکویم ترا
بدان آب حکمت بشویم ترا

The text corresponds in substance with

Macan's edition, pp. 755—805; but it is swelled by interpolated verses from about 1400 Baits to 1900. The last section, however, relating to the return of Rustam to the Court of Kaikhusrau, is shorter than the original text, and differs from it considerably.

An appendix of 50 Baits, written in a smaller character, treats of the reception of Manīzhah and Bīzhan by Farangīs, and concludes with this line :

چو زین داستان دل بیرداختیم
سوی رزم برزو همی تافتیم

This copy, as well as that of the following poem, was probably written by a Parsee, as appears from this substitute for the usual Bismillah : بنام یزد بخشاینده بخشایشکر مهربان

II. Foll. 50—109. فرامرز نامه Farāmurz Nāmāh, a history of the expedition of Farāmurz, son of Rustam, to India, one of the episodes grafted upon the Shāhnāmāh.

Beg. بنام خداوند روزی دهان
یکی قصدارم برون از نهان

The fourth line,

یکی روز با رامش و میکسار
نشستند دلبران بر شهریار

is identical with the beginning of another copy above mentioned, no. 196, art. vi., and the two texts are in close agreement. The last line common to both,

صلیب و سکیبا بکیتی نماند
چو بشکسته شد هم بدریا فشاند

is followed in the present copy by four Baits, in which Farāmurz is said to return to Jaipāl :

وزانجا فرامرزیل شد روان
سوی شهر جیپال بنهاد روی
ابا نامداران پرخاشچوی

Two separate MSS. of the above episodes are noticed by Ethé, Bodleian Catalogue, nos. 1978-9.

200.

Or. 2930.—Foll. 240; 9¼ in. by 5¾; 15 lines, 4 in. long; written in fair Nestalik in two columns; dated Friday, 7 Rabī' II., A.H. 1244 (A.D. 1828). [NATH. BLAND.]

یوسف و زلیخا

Yūsuf u Zulaikhā, by Firdausi. See the Persian Catalogue, p. 545, and Ethé, Bodleian Catalogue, nos. 505—6.

Beg. بنام خداوند هر دو سرای
که جاوید باشد همیشه بجای

This copy is the only one known which contains the full prologue of Firdausi, especially the important account given by the poet, foll. 7a—9b, of his two predecessors, Abu'l-Muayyad and Bakhtiyāri. That prologue has been edited by Ethé, mainly from the present MS., in his "Firdausi's Yusuf und Zalikha," 1887, pp. 20—23. The verses in praise of the Pādishāh i Islām, *ib.*, p. 24, are not found in the present MS., but it contains, with some variations, the other two extracts given by Ethé under no. iii., namely, the first from fol. 3b, line 11, to fol. 4a, line 14; and the second from fol. 2b, line 10, to fol. 3a, line 6.

For MSS. and printed editions, see Ethé, *ib.*, pp. 7 and 12. An elegant translation of the poem in German verse was published by Freiherr von Schlechta-Wssehrd, Vienna, 1889.

201.

Or. 2780.—Foll. 243; 10 in. by 6½; 23 lines, 4¾ in. long; written in minute and neat Persian Neskhi, in six gold-ruled columns,

with four rich double-page 'Unvāns of the most highly finished style, gold headings, and miniatures; dated Ṣafar, A.H. 800 (A.D. 1397). [COMTE DE GOBINEAU.]

I. Foll. 1—40. کرشاسب نامه

Garshāsp Nāmāh, the history of Garshāsp, the hero of Sistān, written in imitation of the Shāhnāmāh of Firdausi; by Asadi (see no. 196, art. i.).

Beg. سباس از خدا ایزد رهنمای
که از کاف و نون کرد کیتی بباي

The author's name is not found in the text; but in the endorsement, کرشاسب نامه از منظومات حکیم اسدی طوسی, the poem is ascribed, in conformity with Eastern tradition, to Ḥakīm Asadi Ṭūsi. As the latter was the senior contemporary and master of Firdausi, and died, at an advanced age, about A.H. 421—32, the authentic date of the present poem, A.H. 458, noticed under no. 195, and found in the Paris and Oxford MSS. (see Ethé's Catalogue, no. 507, and Mohl's Preface, p. lv.), renders that attribution untenable, and makes it evident that the Garshāsp Nāmāh is the work of a later poet who had adopted the same poetical surname as his predecessor. It would be rash, however, to infer from this identity of names a close relationship between the two poets (see Ethé, Verhandlungen des fünften Orientalisten Congresses, 2ter Theil, p. 64). It is well known that names of that class are strictly personal, and do not pass from father to son. Abu Naṣr (or Abu Maṣṣūr) 'Alī B. Aḥmad al-Asadi al-Ṭūsi, author of the earliest poetical glossary, is probably identical with the later Asadi. See Majālis ul-Mu'minin, Add. 16,716, fol. 579, and Salemann, Mélanges Asiatiques, vol. ix., p. 507. The same name, with another Kuniyah, is found in a MS. of the Garshāsp Nāmāh described by Pertsch, Gotha Catalogue, no. 40, art. 2.

What we learn from internal evidence, in addition to the above-mentioned date, is that the author composed this poem for Abu Dulaf, prince of Arrān (to whose name the Majma' ul-Fuṣaḥā, i., p. 107, adds the Nisbah کرکری, from Karkar, a town of Arrān):

ملک بودلف شهریار زمین¹
جهاندار آرائی پاک دین

and that before writing it he was not known as a poet. This appears from the following verse in the epilogue:

دل من سوی شعر نشناخته راه
مرا کرد شاعر سخنهای شاه

The contents of the poem are described by Mohl, Preface of the Shāhnāmāh, pp. lv.—lviii.; they are briefly stated in the Ḥiyā ul-Mulūk, Or. 2779, foll. 10—11, and by Rehatsek, Molla Firuz Library, p. 164. Extensive extracts are given in Majma' ul-Fuṣaḥā, vol. i., pp. 110—139.

After a prologue, which occupies four pages and a half, the narrative begins, fol. 3b, as follows:

سراینده دهقان موبد نژاد
ز کسفت دگر موبدان کرد یاز
که بر شاه جم چون بر آشفقت بخت
بناکام ضحاک را داد تخت

In the present copy the poem concludes with the death of Garshāsp (Majma' ul-Fuṣaḥā, p. 135, line 23). The subsequent sections and the epilogue are wanting.

The first portion of the poem, from fol. 3b, line 21, to fol. 6a, line 20, corresponds with the text printed in the fourth volume of Macan's edition of the Shāhnāmāh, from p. 2109, line 23, to p. 2133, line 9.

¹ The above is the reading of the Majma' ul-Fuṣaḥā, p. 113. In the present MS. the second hemistich is: جهاندار دیرانی پاک دین

II. Foll. 41—132. شهنشاه نامه

Shahanshāh Nāmāh, a rhymed history of Chingīz Khān and his successors down to A.H. 738, by Aḥmad of Tabrīz.

Beg. بنام خداوند جان آفرین
نکارنده آسمان و زمین

The title of the poem and its dedication to Abu Sa'īd are found in the following lines of the prologue, fol. 42*b*:

شهنشاه نامه نهم نام این
بنام شهنشاه روی زمین
خداوند کسیتی و دیهیم و گاد
جهان جهان آفرین را بناده
جو انبخت و فرمان روا بوسعید
جهان آفرینش زجان آفریند

The narrative begins with Japhet, son of Noah, and a sketch of his descendants in the Moghol line down to Timujin, afterwards Chingīz Khān. The headings of this introduction are as follows:

Fol. 42*b*. داستان یافت بن نوح علیه السلام

Fol. 44*a*. نشاندن غلامی بیادشاهی بر جای آئی

Ib. داستان قبان و نکور

Ib. بیرون آمدن مغول از کوه و گرفتن بادشاهی

Fol. 45*a*. داستان آلان قوا

Ib. گرفتار شدن همنای خان بدست لشکر التان

Fol. 46*a*. نشستن فوتله بر بادشاهی

Ib. داستان بسوکا بهادر

Fol. 46*a*. رزم کردن بسوکا با تموجین ناتاری

Fol. 46*b*. اندرزادن تموجین از مادر و جگونگی ان

Fol. 47*a*. داستان تموجین و خاتون او

The history of Chingīz Khān is told at great length down to fol. 69*a*. The subjects

of the next-following sections are Okotai, Tuli Khan, fol. 70*a*; Jalāl ud-Dīn Khwārazm Shāh, fol. 73*a*; Jaghatai, fol. 79*b*; Kuyuk Khān, fol. 81*b*; Mūng Kā'ān, fol. 82*b*; and Hulāgu Khān, fol. 84*a*.

The rest of the poem is taken up with the wars of Hulagu and the reigns of his successors in Persia down to the author's time.

It appears from the epilogue that the author commenced the work by order of Abu Sa'īd, spent eight years upon its composition, and completed it A.H. 738, two years after the death of his royal patron, when Shaikh Ḥasan Buzurg had raised Muḥammad Khān to the throne. The date of composition and the poet's name are found at the end:

درین گفت و کوشد مرا هشت سال
کر احمد بنالد کی کویند منال
.....
جواز سال شد هفصد و سی و هشت
ستم دیده این نامه را در نوشت

The copy is dated the 14th of Rajab, A.H. 800. It is endorsed: چنگیز نامه منظومات احمدی

III. Foll. 134—187. بهمن نامه

Bahman Nāmāh, the poem above mentioned, no. 197, II., with a different beginning.

Beg. سپاس از خدا اینزد رهنمای
کی از کاف و نون کرد کیتی بیای
یکی کش نه یار و نه انباز بود
نش آغاز باشد نه انجام بود

The prologue is much longer than in the preceding copy, and contains a panegyric on the reigning sovereign, Muḥammad Shāh, brother and successor of Sultan Barkyāruḡ. The poet describes at length two events which took place in the early part of his reign. The first is the capture of Shahdiz, a stronghold held by the Ismā'īlis, close to

Isfahan. It was taken by storm after a year's siege, and the chief was flayed alive (A.H. 500; see Kāmil, vol. x., p. 299). The second is the great battle in which Muḥammad Shāh routed and slew Malik ul-'Arab, *i.e.* Amīr ul-'Arab Saif ud-Daulah Ṣadaqah B. Mazyad (A.H. 501; see Kāmil, *ib.*, p. 306). Here the poet describes a huge dragon which came down from the sky before the battle, and was taken as an omen of victory. The same incident is mentioned in Ta'rīkh i Guzīdah.

The beginning and conclusion of the narrative have been given above under no. 197, II.

This copy is dated in the last decade of Rabī' I., A.H. 800. The poem is ascribed in the endorsement, بهمن نامه منظومات حکیم, to Ḥakīm Āzari. This is, apparently, owing to a confusion with a later Bahman Nāmāh, a history of the Bahmanis of Deccan, by Shaikh Āzari, who died A.H. 866 (see the Persian Catalogue, pp. 43a, 642a).

The Mujmil ut-Tavārikh, translated by Mohl, Journal Asiatique for 1843, i., pp. 395 to 418, mentions a Bahman Nameh written in verse, by Ḥakīm Īrānshān (ایرانشان) B. Abi'l-Khair; but the line there quoted is not found in our MS. In Majma' ul-Fuṣahā, vol. i., p. 110, it is stated that the Bahman Nāmāh was attributed by some to Jamālī Mihrijirdi. In another place, p. 494, the latter poet is explicitly called author of Bahman Nāmāh, and is mentioned as one of the contemporaries of Lāmi'i, who lived about A.H. 500.

IV. Foll. 188—243. کوش نامه

Kūsh Nāmāh, by the author of the preceding poem.

Beg. ترا ای خردمند روشن روان

زبان کرد یزدان ازین سان روان

خرد داد و جان داد و باکیزه هوش
دل روشن و چشم بینای و کوش

In the prologue the author, whose name does not appear, gives again a poetical description of the great battle in which his sovereign defeated and slew the king of the Arabs. He refers to the preceding poem and to the princely reward he had received for it, and in token of gratitude dedicates the present one to his royal patron. He then passes on to the subject-matter of his poem in the following lines, fol. 190a :

درین داستمان ژرف بذکر کندون
جو بر خواند از پیش تو رهنمون
جنین تا بیکیتی چه کردست کوش
سر مرزبانان فولاد بوش
دو چشم آسمان کون و جهره جو خون
ببالا و بیکر زیلی فزون

The hero of the poem, Kūsh, surnamed Pildandān, "the elephant-tusked," is represented as a contemporary of Zohak and Faridun, and his warlike exploits range over all the known world from China to Maghrib. According to the Mujmil ut-Tavārikh, Kūsh Pildandān B. Kūsh was a brother's son of Garshāsp. See Mohl, Journal Asiatique, 1843, i., pp. 391, 414. Some episodes of the Kūsh Nāmāh have been described by Comte de Gobineau, Histoire des Perses, vol. i., pp. 139—144. In the endorsement the poem is ascribed, like the preceding, to Āzari.

Copyist (foll. 132, 243): محمد بن سعید بن
سعد الحافظ القاری

The MS. is ornamented with eleven miniatures in good Persian style. They occupy two-thirds of the page or more, and are found at foll. 14, 18, 29, 44, 49, 61, 89, 163, 171, 202, 213.

The contents of this MS. have been briefly

noticed by Comte de Gobineau in the *Mélanges Asiatiques*, vol. vi., p. 404. They were more fully described in the *Athenæum*, 31 May, 1884.

202.

Or. 2878.—Foll. 119; $12\frac{1}{2}$ in. by 8; 17 lines, $4\frac{1}{2}$ in. long; written in four columns in elegant Nestalik, with 'Unvān, gold-ruled margins, gilt headings and miniatures, apparently in the 16th century. Bound in stamped leather covers.

[SIDNEY CHURCHILL.]

Another copy of the *Garshāsp Nāmāh* (see no. 201, I.). The prologue is abridged to fifty-two Baits, and does not contain the name of Abu Dulaf. The narrative begins at the top of the third page, fol. 3*b*, and the record of the death of *Garshāsp*, with which the former copy concludes, is found at fol. 112*a*. It is followed by several sections relating to *Narīmān* and to his conflict with *Ra'd i Ghammāz*, Lord of *Sipand Kūh* (partly printed in the *Majma' ul-Fuṣāḥā*, pp. 135—138). The epilogue, foll. 118-19, consists only of reflections on the transitory nature of worldly greatness and of prayers, without any mention of the poet's patron.

In the colophon is found the curious notice that the author, *Maulānā Asādī*, was the sister's son of *Firdausi*: تمام شد کتاب کرشاسب از گفته مولانا اسدی خواهر زاده مولانا فردوسی علیه الرحمت

The MS. contains two whole-page miniatures in Persian style at the beginning, and six half-page miniatures at foll. 13, 40, 52, 82, 96 and 108.

Copyist: پیر محمد بن قاسم الکاتب

203.

Or. 2945.—Foll. 94; $10\frac{3}{4}$ in. by 6; 16 lines, $3\frac{1}{2}$ in. long; written in cursive Nestalik in

two ruled columns; dated *Jumāda II.*, A.H. 1275 (A.D. 1859). Bound in painted and glazed covers. [SIDNEY CHURCHILL.]

Selection from the *Divan* of *Farrukhi*, with this heading: زبده و نخبه دیوان قصاید
افصح الفصحا المتقدمین حکیم ابو الحسن فرخی ره
بر آمد نیلکون ابری ز روی نیلکون دریا
چو رای عاشقان کردان چو طبع بیدلان شیدا

Farrukhi, whose original name was *Abu'l-Ḥasan 'Alī B. Ḳulū'*, was a native of *Sistan*, distinguished alike by musical skill and poetical genius, and a dependant of the local ruler, *Amīr Khalaf B. Aḥmad* (deposed A.H. 393 by *Sultan Maḥmūd*; see *Kāmil*, vol. ix., p. 122). Leaving his native country in search of fortune, he repaired to *Balkh* and won the favour of *Amīr Abu'l-Muẓaffar Ṭāhir Chaghāni*, by whose liberality he was enabled to appear in state at the Court of *Ghaznah*. There he became one of the favorite poets of *Sultan Maḥmūd*, and died A.H. 429, leaving, besides numerous poems, a treatise on rhetorics entitled *Tarjumān ul-Balāghah*. See *Majma' ul-Fuṣāḥā*, vol. i., pp. 439—65, where extensive extracts from his *Divan* are given, and *Khair ul-Bayān*, Or. 3397, fol. 51*b*. The date 470, assigned by *Ṭāqī Kāshī*, *Oude Catalogue*, p. 15, to *Farrukhi's* death, is evidently much too late.

The contents of the present MS. are an alphabetical series of *Kasidahs* with headings indicating to whom they were addressed, fol. 2*b*, three *Tarjī'-bands*, fol. 86*b*, *Ḳiṭ'ahs* and *Rubā'is*, fol. 91*a*, and an appendix containing some *Ghazals* and additional *Rubā'is*, foll. 92*b*—94*a*. Most of the *Kasidahs* are in praise of *Sultan Maḥmūd*, of his son *Muḥammad* and of his brother, *Amīr Yūsuf*. A notice of the poet is prefixed, fol. 1*b*—2*a*.

The MS. was written by a student called *Abu'l-Ḳāsim*, for *Muḥ. Mahdi B. Muṣṭafa al-Ḥusaini al-Tafrishi*, surnamed *Badā'i'-Nigār*.

The same Selection was subsequently edited by the same Muḥ. Maḥdi B. Muṣṭafa, poetically surnamed Mukhliṣ, Teheran, A.H. 1301, with a preface which includes the biographical notice above-mentioned. The contents of that lithographed edition are identical with those of the present MS., with the exception that the additional pieces of the appendix have been inserted into the body of the work.

Another edition of Farrukhi's Divan was lithographed in Teheran, A.H. 1302. It contains Kasidahs, in alphabetical order, more numerous than in the first edition, but without headings, and two short Ghazals at the end. Some pieces have been edited by M. Schefer in the second volume of his *Chrestomathie persane*, pp. 247—52. A translation of Riza Ḳuli Khān's notice of Farrukhi will be found in the same volume, p. 242.

204.

Or. 3246.—Foll. 286; 11 in. by 6 $\frac{3}{4}$; about 19 lines, 3 $\frac{3}{4}$ in. long; written in two red-ruled columns in cursive Nestalik; dated (fol. 262) Tuesday, Ramazan, A.H. 1248 (A.D. 1833). Bound in painted and glazed covers. [SIDNEY CHURCHILL.]

I. Foll. 1—212. دیوان فرخی

The Divan of Farrukhi; see the preceding MS.

Beg. بر آمد نیلکون ابری ز روی نیلکون دریا

Contents: Kasidahs in alphabetical order, partly agreeing with the Teheran edition of A.H. 1302, but much more numerous. Tarjī'bands, fol. 202*a*, beginning:

همی گفتم که کی باشد که خرم روزگار آید

Ghazals, fol. 207*a*, beginning:

بحق آنکه مرا هیچکس بجای تو نیست

جفا مکن که مرا طاققت جفای تو نیست

Rubā'is, fol. 210*b*, beginning:

ای دوست مرا دیده همی نتوانی

بیهوده زمن روی چرا کردانی

II. Foll. 213—262. دیوان عنصری

The Divan of 'Unṣuri.

Contents: Kasidahs in alphabetical order, fol. 213*b*, with the same beginning as in no. 205. Additional Kasidahs not alphabetically arranged, fol. 250*b*. Rubā'is, fol. 261*a*, beginning:

ورنه رخ تو بزلف پنهان بودی

عذبر ببها همیشه ارزان بودی

III. Foll. 263—286. A collection of Kasidahs alphabetically arranged, designated in the colophon as the Divan of Rūdagi: تمت
الديوان للاستاد ابو الحسن رودکی

تادل من در هوای نیکوان کشت آشنا

در سرشک دیده ام کردن نماید آشنا

It is stated, however, in a note at the beginning, that the poems are by Ḳaṭarān, and have been wrongly ascribed to Rūdagi, as they are found in the Divan of the former. In fact most pieces are found in the Divan of Ḳaṭarān, no. 207.

The same writer, who signs himself Bahman B. 'Abdullah Mirza B. Faṭḥ 'Ali Shāh, makes an exception in favour of two pieces which he says are really by Rūdagi. The first is a Kasidah beginning, fol. 277*a*, as follows:

مادر می را بگرد باید قربان

بچه اورا گرفت و کرد بزندان

(In *Majma' ul-Fuṣaḥā* it is given under Rūdagi, vol. i., p. 238, but said to be really by Ḳaṭarān).

The second is the well-known piece beginning:

یاد جوی مولیان آید همی بوی یار مهربان آید همی

Copyist: ابو طالب

205.

Or. 2843.—Foll. 111 ; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 12 lines, $3\frac{1}{2}$ in. long ; written on blue-tinted paper in neat Shikastah-āmīz, with ‘Unvān and gold-ruled margins ; dated Teheran, 28 Zulhijjah, A.H. 1278 (A.D. 1862).

[SIDNEY CHURCHILL.]

دیوان عنصری

The Divan of ‘Unṣuri, Malik ush-Shu‘arā at the Court of Sultan Maḥmūd, who died A.H. 431. See the Persian Catalogue, p. 1031*b*, II.

It is alphabetically arranged, and begins with a Kasidah in praise of Sultan Maḥmūd, the opening line of which is :

دل مرا عجب آید هی ز کار هوا
که مشکبوی سباب کشت و مشکبوی صبا

The alphabetical series of Kasidahs is followed, fol. 102*a*, by three Kīṭābs and Ghazals, and, fol. 104*a*, by an alphabetical series of Rubā‘is, beginning :

شاه ادبی کن فلك بدخورا
لاکفت رسانید رخ نیکورا

The Divan includes a Kasidah of Abu Zaid Ghazā‘iri (who died A.H. 426 ; Majma‘ ul-Fuṣaḥā, vol. i., p. 368) and a “replica” by ‘Unṣuri, foll. 59—65.

A similarly arranged Divan with nearly the same contents was lithographed in Persia without date. A later and fuller edition, probably lithographed in Teheran, is dated A.H. 1298. Copious extracts are given in Majma‘ ul-Fuṣaḥā, vol. i., pp. 355—67.

MSS. noticed by Sprenger, Oude Catalogue, p. 528, and by Ethé, Bodleian Catalogue, no. 521, are not in alphabetical order. They begin with a Kasidah in ان, which is found in the present MS., fol. 70.

Copyist : میرزا علی خان مازندرانی المتخلص به
بدیهی

206.

Or. 2844.—Foll. 81 ; $8\frac{1}{4}$ in. by $6\frac{1}{4}$; 15 lines, about 4 in. long ; written in cursive Shikastah-āmīz, A.H. 1274 (A.D. 1857-8).

[SIDNEY CHURCHILL.]

دیوان منوچهری

The Divan of Minuchihri, with the heading دیوان قصاید افصح المتقدمین حکیم ابو النجم احمد المعروف بشصت کله المتخلص بمنوچهری دامغانی الشهیر به بلخی

همی ریزد میان باغ لولوها بزبورها
همی سوزد میان راغ عنبرها بجمهرها

Abu ‘n-Najm Aḥmad of Dāmaghān, surnamed Shaṣṭ Gallah, took the poetical name Minuchihri from his first patron, Amīr Minuchihri of Gurgan, who succeeded his father Amīr Qābūs, A.H. 386. After that prince’s death in A.H. 411, he repaired to Ghaznah, paid his court to the Malik ush-Shu‘arā ‘Unṣuri, and became one of the panegyrists of Sultan Maḥmūd and of his son and successor, Sultan Mas‘ūd. He died A.H. 432 (see Majma‘ ul-Fuṣaḥā, vol. i., p. 542) or A.H. 439, as stated in the Teheran edition of the Divan.

The first edition of his Divan was published in Teheran by the learned Riḏa Quli Khān, who prefixed to it a biographical notice of the poet. A second edition was lithographed in Teheran, A.H. 1297. M. A. de Biberstein Kazimirski, who had published in 1876 a specimen of the Divan, drawn from a MS. in his possession, has since edited the whole text, enlarged from the Teheran edition, with translation and notes, Paris, 1886. This edition contains an extensive historical introduction on the reign of Sultan Mas‘ūd, pp. 17—142, and Riḏa Quli’s biographical notice in text and translation, pp. ۱-۴ and 143—147.

The contents of the present copy differ by some additions and changes in the arrangement from those of the Teheran edition of 1297, and agree on the whole better with that of Kazimirski. The *Musammaṭāt* begin, fol. 64*b*, with this line,

خیزید و خز آرید که هنگام خزان است

باد خنک از جانب خوارزم وزان است

(Kazimirski, no. 58), and are followed, fol. 79*b*, by a few *Ḳiṭ'ahs* and *Ghazals*.

207.

Or. 3317.—Foll. 254; 8 in. by 4 $\frac{3}{4}$; 18 lines, 2 $\frac{3}{4}$ in. long; written in small and neat *Nestalik* in two gold-ruled columns, with 'Unvān, apparently early in the 19th century. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

دیوان حکیم قطران

The *Divan* of Ḥakīm Ḳaṭarān.

Beg. تا دل من در هوای نیکوان کرد آشنا

در سرشک دیده کردانم چو مرد آشنا

Ḳaṭarān was a native of Jabal, or the Dailami Highlands, and lived in Tabrīz, where Nāṣir i Khusrau met him A.H. 434 (see Schefer's translation of *Sefer-Nāmeḥ*, p. 18). He addressed most of his poems to the Sultans and Amirs, who held sway in Azarbaijan under Sultan Toghrul I., especially to Amīr Faḏlūn and Shāh Abu Naṣr Mamlān (appointed governor of a district of Azarbaijan, A.H. 450; see *Kāmil*, vol ix., p. 448). Ḳaṭarān is called Tabrīzi in the earliest *Tazkirah*, that of 'Aufi. See *Riyāz ush-Shu'arā*, fol. 368*b*, *Haft Iḳlīm*, fol. 509*b*, and *Majma' ul-Fuṣaḩā*, vol. i., p. 466. A.H. 465 is given in the last work as the date of his death. Some pieces of the *Divan* will be found in Schefer's *Chrestomathie Persane*, vol. ii., pp. 240—47.

The *Divan* consists for the most part of *Kasidahs* in alphabetical order, without headings. These are followed, fol. 202*a*, by *Tarjī'* bands and *Ḳiṭ'ahs*, beginning:

سپاه نو بهار آمد درو کیتی دکرکون شد
که هامون همچو کردون کشت کردون همچو هامون شد

At the end, fol. 245*b*, is a series of *Rubā'is* without alphabetical order, beginning:

چون مار بود میان زین میراجل

چون شیر بود بگاه کین میراجل

The MS. is endorsed *دیوان حکیم رودکی*, but this has been corrected in a note showing that the mistake arose from a confusion between Abu Naṣr Mamlān, patron of Ḳaṭarān, and Naṣr B. Aḩmad Sāmāni, patron of Rūdagi.

208.

Or. 2879.—Foll. 81; 8 $\frac{1}{4}$ in. by 5; 17 lines, 2 $\frac{3}{4}$ in. long, with additional slanting lines in the margin; written in neat *Nestalik*, apparently in the 19th century.

[SIDNEY CHURCHILL.]

A smaller collection of the poems of Ḳaṭarān.

Beg. فغان من همه از زلف تابدار سپاه

که گاه پرده لاله است و گاه معجز ماه

The first *Kasidah* is found at fol. 173 of the preceding MS. The *Divan* concludes with another *Kasidah*, which occurs at fol. 94 of the latter copy, and begins thus:

کشت کوه و باغ در زیر کل بیجاده رنگ

شاخ و سم از کل چریدن کرد چون بیجاده رنگ

An appendix, foll. 72*b*—81*b*, contains some additional pieces beginning:

در جویدارها که نوشت این نکارها

کایدون یراز نکار شد این جویدارها

On the first page is a note of a former owner with the date A.H. 1278.

209.

Or. 2845.—Foll. 160 ; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 23 lines, $2\frac{3}{8}$ in. long ; written in minute and very neat Nestalik, apparently early in the 19th century.

[SIDNEY CHURCHILL.]

دیوان ناصر خسرو

The Divan of Nāṣir i Khusrau 'Alavi.

Beg. در بند مدارا کن و در بند میانرا
در بند مکن خیره طلب ملکیت دارا

Nāṣir i Khusrau was born in Ḳubādiyān, near Balkh, A.H. 394, and died in Yungān, in the province of Badakhshān, A.H. 481. For notices of his life, see the Persian Catalogue, p. 1086*b* ; Ethé, *Actes du sixième Congrès*, Leide, 1885, Part 2, pp. 171—237 ; and *Majma' ul-Fuṣaḥā*, vol. i., pp. 607—633, where copious extracts from the Divan are given.

A lithographed edition of the Divan, alphabetically arranged, with an abridgment of the alleged autobiography of the author, was printed in Tabriz, A.H. 1280.

The contents of the present MS. are not in alphabetical order, although they begin with the first Kasidah of the Tabriz edition. The second Kasidah of the MS., beginning

تا کی خوری دریغ ز برنائی
زین چاه آرزو چه بر نائی

is found at p. 230 of the Tabriz edition.

The last complete Kasidah in the MS., beginning

تمیز و هوش و فکرت و پنداری

occurs at p. 272 of the same edition. The MS. breaks off at the tenth Bait of the next

piece, which is not found in the lithographed edition, and begins :

ای شده مقنون بقولهای فلاطون
حال جهان باز شده است دگر کون

210.

Or. 3323.—Foll. 333 ; $8\frac{1}{4}$ in. by $6\frac{1}{4}$; 14 lines, $3\frac{1}{4}$ in. long ; written in fair Nestalik ; dated 9 Jumāda I., A.H. 1296 (A.D. 1879).

[SIDNEY CHURCHILL.]

The Divan of the same poet alphabetically arranged.

Beg.

خداوندی که در وحدت قدیمست از همه اشیا
نه اندر وحدتش کثرت نه محدث را ازو آنها

Two prose pieces are prefixed, viz., 1. A notice of the poet, by Taḳi ud-Dīn Muḥ. al-Ḥusaini (no. 105), fol. 1*b*. 2. The autobiography of Nāṣir i Khusrau, foll. 4*b*—20*b*.

The contents of the Divan are much fuller than those of the Tabriz edition. The alphabetical series of Kasidahs, which ends fol. 317*a*, is followed by two longer pieces, the beginnings of which are as follows :

Fol. 317*a*.

ای کنبد زگار کون ای پر جنون و پرفنون

Fol. 321*a*.

خدایا عرض و طول عالمی را توانی در دل مور آفریدن

At the end, fol. 326*a*, are some *Ḳiṭ'ahs* beginning :

آن کیست یکی دختر دوشیزه زیبا
از بوی و مزه چون شکر و عنبر و سارا

211.

Or. 3713.—Foll. 179 ; $11\frac{1}{4}$ in. by $7\frac{3}{4}$; 31 lines, 6 in. long ; written in distinct Persian Neskhī,

in four red-ruled columns, with gilt 'Unvāns; dated Tabriz, from Tuesday, 6 Rabi' II., A.H. 692, to Friday, 5 Šafar, A.H. 697 (A.D. 1293—98). [SIDNEY CHURCHILL.]

I. Foll. 2b—17a. دیوان ابو الفرج

The Divan of Abu 'l-Faraj Rūni, who died about the close of the fifth century of the Hijrah. See the Persian Catalogue, p. 547; Ethé, Bodleian Catalogue, no. 523; and Majma' ul-Fuṣaḥā, vol. i., pp. 70—78.

Beg. سبهر دولت و دین افتاب هفت اقلیم
ابو المظفر شاه مظفر ابرهیم

The Divan is not in alphabetical order. The Kasidahs are followed, fol. 16a, by Muḳaṭṭa'āt beginning:

مسلمان وار بندت داد خواهم
تو خود پند مسلمان کی بذیری

and, fol. 16b, by Rubā'is beginning:

ای معطی دولت ای سرانرازم عید
ای صاحب روزگار منصور سعید

II. Foll. 17b—18a. Rubā'is by Majd ud-Dīn Hamgar, الرباعیات من کلام خواجه مجد الدین همکر رحمه الله

Beg. در غلام اشکره دار کوید حرف الالف

دیدمش جو سرو سهی ان سبز قبا
دست گرفته باشه صید ریا

Hamgar was a native of Shiraz, who traced his origin to Anushirvan. He was a panegyrist of the Atabek of Fars, Sa'd B. Abu Bakr B. Zingī, and of the great Šāhib Dīvān, Shams ud-Dīn Muḥammad. He died A.H. 686. See Sprenger, Oude Catalogue, p. 478; Ethé, Bodleian Catalogue, no. 678; and Majma' ul-Fuṣaḥā, vol. i., pp. 594—8.

The Rubā'is are in alphabetical order, and break off in letter ت. For the continuation see below, artt. IV. and VII.

III. Foll. 18b—35b. دیوان ازرقی

The Divan of Azraqi.

Beg. ز نور قبه زرین آینه تمثال
زمین تفته فرو بوشد آتشین سربال

Zain ud-Dīn Abu Bakr Azraqi lived at the Court of Ṭughān Shāh, the Saljūq prince of Nishapur, and died in Herat, A.H. 526 or 527. See Sprenger, Oude Catalogue, p. 366; Pertsch, Berlin Catalogue, no. 711; and Majma' ul-Fuṣaḥā, vol. i., pp. 139—52.

The Divan consists almost entirely of Kasidahs, many of which are addressed to Ṭughān Shāh B. Muḥ., to Mirānshāh B. Kāvurd, who reigned in Kirmān A.H. 487—494, and to several Vazirs of the same period. They are not in alphabetical order. At the end, fol. 34b, are Rubā'is beginning:

ای رای تو با صحت کردون شده جفت
بیذا بر تو هرچه فلک راست نهفت

IV. Fol. 35b—36a. Rubā'is of Majd ud-Dīn Hamgar, continued from fol. 18, with the heading: این رباعی در زندان گفته است در

حبس سلطان سید ابو بکر بن سعد

با حکم خدائی که قضایش اینست
می ساز دلا مکر رضایش اینست

V. Foll. 36b—125a. دیوان انوری

The Divan of Anvari. See no. 215, v.

Beg. کردل و دست بجزوگان باشد
دل و دست خدایگان باشد

Contents: Kasidahs not alphabetically arranged, but grouped under the persons to whom they are addressed.

Muḳaṭṭa'āt, fol. 83a, beginning:

کسی که مدت سی سال شعر باطل گفت
خدای بر همه کامیش داد بیروزی

Rubā'is, fol. 118*a*, beginning :

از مشرق دست کوهر آل نظام
ده ماه تمام را طلوعست مدام

VI. Foll. 125*b*—173*b*. دیوان مختاری

The Divan of Mukhtāri. See no. 215, VII.

Beg. ترا بشارت باز ای ولایت کرمان
بفتح نامه شاه از دیار هندستان

Kasidahs arranged under the persons in whose praise they are written. Hazaliyyāt and Ghazaliyyāt, fol. 165*b*, the latter of which begin as follows :

آن چه آغاز خطست ای بسر از بهر خدای
زلف بر کوش نه و غالیه بر مشک مسای

Masnavis, fol. 166*a*, the first of which is entitled مهر نامه یمنی, and begins :

کنبد لاجورد دایره کرد
سال خورده سپهر سال نورد

Rubā'is, fol. 170*a*, beginning :

ملکت ملک (حکمت ملکا) نفس بقارا
جان شد
عدلت سبب دم زدن حیوان شد

VII. Foll. 173*b*—179*b*. Rubā'is of Majd ud-Dīn Hamgar, continued from fol. 36, and extending from د to ی.

In some verses at the end the transcriber, Ishāq B. Kivām Muḥ. Hamgar, states that this copy of the Rubā'is of his grandfather was finished on Friday, the 5th of Šafar, A.H. 697 in obedience to the commands of Fakhr i Millat u Dīn Khwājah i Jahān, son of Našir ud-Dīn Aḥmad, in Tabrīz.

The Divan of Mukhtāri was transcribed, as well as the preceding Divans, by Muḥammad Shāh B. 'Alī B. Maḥmūd Iṣfahāni, ساکن بمحلت کران, who finished the last on Tuesday, 6 Rabī' II., A.H. 693.

212.

Or. 2889.—Foll. 119; 8 in. by 5; about 22 lines of varying length; written in small and cursive Nestalik Shikastah-āmīz; dated Teheran, from 22 Jumāda II., A.H. 1289, to Wednesday, 28 Jumāda I., A.H. 1293 (A.D. 1872—76). [SIDNEY CHURCHILL.]

I. Foll. 2—8. An Arabic Kasidah, composed in prison, by Sa'īd B. As'ad, with this heading: قصیده الحبسیه لسعيد بن اسعد امير اتابك

ابو بکران احبسه فی قلعة الاشکنون وقال

Beg. من یبلغن حمامات بیطحاء
ممتعات بسلسال وخضراء

II. Foll. 10—24*a*. دیوان لامعی

The Divan of Abu 'l-Ḥasan Lāmi'i.

Beg. مانوی نقش است رویت ای نگار آذری
کز تو در دلها چنین مهر است و چندین داوری

Lāmi'i, a native of Jurjān, was a disciple of Ghazzālī, and a panegyrist of Malik Shāh and of the great Vazir of the Saljūks, Nizām ul-Mulk. His rich fancy obtained for him the surname of Baḥr ul-Ma'āni. He died in Samarḳand in the reign of Sultan Sinjar (A.H. 511—552). See Ātashkadab, Riyāz ush-Shu'arā, fol. 396*a*, and Majma' ul-Fuṣāḥā, vol. i., pp. 494—501, where copious specimens of his compositions are given. A very small collection of his Kasidahs, in alphabetical order, was lithographed in Teheran, A.H. 1295, under the title of Divān i Ḥakīm Lāmi'i.

The present Divan is not alphabetically arranged. It consists of Kasidahs and of a few short poems without any headings. It contains many pieces not found in the Teheran edition.

III. Foll. 24*b*—43*b*. دیوان عنصری

The Divan of 'Unṣuri; see no. 205. It is

not in alphabetical order, and begins like the Oude and Bodleian MSS. with this line:

توانگری و بزرگی و کام دل بجهان
نکرد حاصل کس جز بخدمت سلطان

It consists entirely of Kasidahs, the last of which begins as follows:

شه مشرق و شاه زابلستانی خداوندا قران صاحبقرانی

IV. Foll. 44*b*—75*a*. دیوان رشید الدین وطواط

The Divan of Rashīd ud-Dīn Vaṭvāt; see the Persian Catalogue, p. 553*a*, and Majma' ul-Fuṣaḥā, vol. i., p. 222.

Beg. بهار جانفزا آمد جهان خرم زیبا
بباغ وراغ کستردند فرش حله و زیبا

It consists of two series of Kasidahs, the first of which is in alphabetical order. The second, which is not so arranged, begins, fol. 57*a*, as follows:

ساقیا شاهد رعنای کل انداخت نقاب
زلف سنبل شد از آسیب صبا پر خم و قاب

V. Foll. 75*b*—119*a*. دیوان منوچهری

The Divan of Minuchihri; see above, no. 206. This is the text edited by Riḏa Ḳulī Khān, with his notice of the poet at the beginning, foll. 75*b*-76*b*, revised and enlarged by Muḥ. Ḥusain B. Aḳa Muḥ. Mahdi Arbāb Iṣfahāni, poetically surnamed Adib. The contents are the same as those of the Teheran edition of A.H. 1297.

213.

Or. 2995.—Foll. 179; 8 $\frac{3}{4}$ in. by 5; 14 lines, 3 $\frac{1}{2}$ in. long; written in fair Nestalik; dated Friday, 10 Ramazan, A.H. 1264 (A.D. 1848).

[SIDNEY CHURCHILL.]

I. Foll. 2*b*—87*a*. دیوان ازرقی

The Divan of Azraqi, with the same

beginning, and generally the same arrangement, as in a preceding copy, no. 211, III. The Rubā'is begin, fol. 81*b*, as follows:

مرجاه ترا بلندی جوزا باد
درگاه ترا سیاست دریا باد

II. Foll. 87*b*—148*a*. دیوان امامی

The Divan of Imāmi Haravi, who lived in Kirman and Isfahan, and died in the latter place, according to Taḳī Kāshi, A.H. 686. See Sprenger, Oude Catalogue, p. 17, no. 46, and p. 439; Daulatshāh, III., 10; Haft Iḳlīm, fol. 194*b*; Riyāz ush-Shu'arā, fol. 15*b*; Atashkadah, fol. 76*a*; Ethé, Bodleian Catalogue, no. 676; and Majma' ul-Fuṣaḥā, vol. i., pp. 98—101.

Contents: Kasidahs, not alphabetically arranged, beginning:

سکرکه در جهان جان بعون مبدع اشیا
مسانت قطع میکردم زلا تا حضرت الا

Muḳaṭṭa'āt, fol. 132*b*, beginning:

تاج دین و دولت ایصدریکه کرد موکبت
دیده افلاک و انجم را مکحل میکند

III. Foll. 148*b*—175*b*. دیوان فرید الدین احوال

The Divan of Farīd ud-Dīn Aḥval, a contemporary of Imāmi and of Majd ud-Dīn Hamgar, and panegyrist of Atabek Sa'd B. Zingī. See Daulatshāh, II., 13; Riyāz ush-Shu'arā, fol. 332*b*; Haft Iḳlīm, fol. 355; Oude Catalogue, p. 397; and Majma' ul-Fuṣaḥā, vol. i., pp. 377—80.

It consists exclusively of Kasidahs, without alphabetical order or headings, and begins as follows:

آب زلال نوشید از دست ساقی دل
مایل بهل بود نه زانکو بهال مایل

IV. Foll. 176*a*—179*b*. Three additional Kasidahs ascribed in the heading to Imāmi امامی راست

Beg. همچو مهر خاور و باد از ختن
دیشب آنسنگین دل سیمین ذقن

The MS. was written for Malik ush-Shu'arā Mirza Sarkhush, by Ja'far Kuli B. Muḥ. Taḳi Jājarmi.

214.

Or. 3302.—Foll. 227; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in distinct Neskhi, before A.H. 1280 (A.D. 1863).

[SIDNEY CHURCHILL.]

دیوان حکیم سنائی

The Divan of Ḥakīm Sanā'i, with a preface by the author. See the Persian Catalogue, pp. 549—551.

Beg. of the Preface: سپاس و ستایش
مبدعیست که شخص پاک سخن دان سخن کوی را
ابداع کرد

Beg. of the Divan:

ای درد دل مشتاقان از یاد تو بستانها
بر حجت بیجونی از صنع تو برهانها

Among the conflicting statements regarding the date of Sanā'i's death, the most generally accepted is that he died in the very year in which he completed the Ḥadīkah, *i.e.* A.H. 525. That date is decidedly wrong. It has been pointed out by Ethé, Bodleian Catalogue, no. 528, that Sanā'i gives A.H. 528 as the date of composition of his Ṭarīḳ at-Taḥḳīk. A further proof is afforded by the present Divan, for it contains no fewer than three pieces on the death of Amīr Mu'izzī, who was killed by a stray shot of Sultan Sinjar, A.H. 542. The third of these, which contains an allusion to the cause of his death, fol. 137*b*, is as follows:

تا چند معزای معزی که خدایش
زنجبا بفلک برد و قباى ملكى داد

جون تیر فلک بود قرینش سره آورد
بیگان ملک برد و به تیر فلکی داد

The most probable date is that given by Taḳi Kāshi, Or. 3506, fol. 286, *viz.*, A.H. 545. It has been adopted in the Atashkadah and in Riyāz ul-'Ārifin, fol. 75*b*.

The preface, foll. 2—12, agrees substantially with that which in other MSS. (Persian Catalogue, p. 550*b*, and Bodleian Catalogue, no. 530) is prefixed to the Ḥadīkah. The author, who calls himself Majdūd Sanā'i, describes the state of despondency from which he was roused by his spiritual guide, Aḥmad, son of Mas'ūd, and, after some reflections on the vanity of all science, shows that real charity consists in imparting to the sad and weary such spiritual knowledge as will make their hearts glad.

The preface concludes with a table of the ten Bābs into which the Divan is divided, *viz.*:

I. اندر توحید و حکمت و امثال و آن سی و شش

قصیده است

II. در مدائج جمله هفتاد و نه قصیده است بیست و یک قصیده مدح سلطان و باقی پراکنده در هر کسی

III. سیر العباد الی المعاد مثنوی که در قاضی محمد

منصور سرخسی کوید به سرخس

IV. اندر مرثی و آن هفده قصیده است

V. در حکم و امثال و آن سی و سه مقطع است

VI. در اراجی در هر انواع و آن چهار پنجم قصیده است

VII. مطایبه نامه مثنوی که به بلخ گفتست

VIII. اندر غزل و آن دویست و شصت قصیده است

IX. اندر رباعیات از هر نوع و آن چهار صد و چهل

و سه رباعیست

X. حدیقه فی الحقیقه

The actual contents of the MS. fall far short of the above programme. The division into Bābs is not observed, the matter is considerably curtailed, the seventh Bāb and the tenth (the Ḥadīkah) are omitted, and the order of others is inverted.

Contents: Religious and moral Kasidahs, fol. 13*b*. Kasidahs in praise of Bahrāmshāh, of his father and predecessor, Sultan ‘Alā ud-Daulah Abu Sa‘d Mas‘ūd (A.H. 492—508) and others, fol. 36*b*. A Sufi poem, entitled *كنوز الحكمة و رموز المتصوفة*, fol. 62*b*, beginning:

طلب ای عاشقان خوش رفتار
طرب ای نیکوان شیرین کار

(mentioned in *Nafahāt ul-Uns*, p. 697, under the title *رموز الانبیا و کنوز الاولیا*).

Other Sufi poems in Kasidah form, fol. 76*a*. Ghazals, fol. 75*a*, beginning:

تا شیفته عارض کل رنك فلانم
با پشت خمیده جو سر جنك فلانم

and some laudatory and miscellaneous pieces. Elegies *مراثی* fol. 137*a*. Satires, fol. 146*a*. Ghazals, fol. 146*b*. Rubā‘is and *Kiṭ‘ahs*, fol. 174*b*, beginning:

در مرك حیوة اهل داد و دینست
وز مرك روان پاك را تمکینست

The Masnavi entitled *سیر العباد الی المعاد* (designated in the table as Bāb III.), fol. 186*b*—221*a*, beginning:

مرحبا ای برید سلطان وش
تختت از آب و تاجت از آتش

An appendix, fol. 221*a*—227*a*, contains anecdotes and letters of Sanā‘i.

Copyist: عبد الباقی بن رجبعلی جربادقانی

215.

Or. 4514.—Foll. 153; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 35 lines, 4 $\frac{1}{2}$ in. long, with additional lines round the margins; written in a very minute Nestalik in six columns; dated from Jumāda I., A.H. 1009 (fol. 116*b*) to 14 Rabī‘ II., A.H. 1023 (fol. 76*b*) (A.D. 1600—1614).

[SIDNEY CHURCHILL.]

I. Foll. 3*a*—40*b*. The Ḥadīkah of Sanā‘i, to which is prefixed the preface of Muḥammad B. ‘Ali al-Raffā, imperfect at the beginning, followed by that of Sanā‘i, fol. 4*a* (see the Persian Catalogue, p. 550; Ethé, Bodleian Catalogue, no. 528; and Pertsch, Berlin Catalogue, no. 717).

II. Foll. 40*b*—42*a*. Another Masnavi by Sanā‘i, with the heading *کتاب سیر العباد الی المعاد المسمى بکنوز الرموز*. See above, no. 214, fol. 186.

III. Foll. 42*b*—76*a*. The Divan of Sanā‘i; see no. 214.

Beg. *ای منزہ ذات تو عما یقولون الظالمون*
کفت علمت جمله را ما لم نکنونوا تعلمون

The Kasidahs, which are not in alphabetical order, are followed, fol. 66*a*, by Ghazals beginning:

مرد دنیا باز باید تا که درد دین کشد
سرمه تسلیم را در چشم دنیابین کشد

and, fol. 74*a*, by Muḥaṭṭa‘āt beginning:

هر که جون کاغذ و قلم باشد
دو زبان و دو روی کاه سخن

In the colophon the preceding articles are designated as *کلیات قدوة المحققین . . . ابو المجد* . . . *مجدود بن آدم سنائی الغزوی*

IV. Foll. 76*b*—77*b*. An extract from the Persian translation of Yamīni entitled *محمود الآثار*, by Abu ‘l-Sharaf Nāṣiḥ B. Zafar B. Sa‘d

al-Munshi al-Churpādaḳāni (Persian Catalogue, p. 157), or rather from the translator's continuation. It relates to the events of A.H. 582, and, first, to the great cataclysm which had been foretold for that year.

V. Foll. 78*b*—116*b*. دیوان انوری

The Divan of Anvari, alphabetically arranged, with the usual beginning. See further on, no. 218. The Muḳaṭṭa'āt begin on fol. 96*a*, and the Ghazals on fol. 108*a*.

VI. Foll. 117*b*—134*b*. دیوان سید حسن غزنوی

The Divan of Sayyid Ḥasan Ghaznavi, who died A.H. 565. See the Persian Catalogue, pp. 999*b*, 979*a*, Or. 3506, fol. 427, and Majma' ul-Fuṣaḥā, pp. 192—6.

Beg. یا رب این مائیم واین صدر رفع مصطفاست

یا رب این مائیم این فرق عزیز مچتباست

A biographical notice of the poet, by Taḳī ud-Dīn Kāshī, is prefixed to the Divan. The latter begins with an alphabetical series of Kasidahs without headings. These are followed, fol. 127*a*, by Tarkīb-bands and Tarjī's beginning :

جانا ز مشک سلسله بر کل فکندۀ

بر کوش لاله حلقه ز سنبل فکندۀ

and, fol. 129*b*, by Muḳaṭṭa'āt beginning :

کشت روشن ندا که ایزد فرد

بهر شاه اینجهان بدید آورد

Further on, fol. 131*a*, are found Ghazals beginning :

ای مونس جان من کجائی از دیدۀ من جدا چرائی

and, fol. 133*a*, Rubā'is beginning :

ای جان دل ریش بر جهان بیش منه

ای گاه ضعیف کوه بر خویش منه

VII. Foll. 135*b*—153*b*. دیوان عثمان مختاری

The Divan of 'Uṣmān Mukhtāri, who died A.H. 544 or 554. See the Persian Catalogue, p. 543*a*, Or. 3506, fol. 325, and Majma' ul-Fuṣaḥā, vol. i., pp. 598—607.

Beg. روزگاری خوشترست از شکر و عنبر ترا

تا سمن در عنبرست لاله در شکر ترا

The Divan consists chiefly of Kasidahs in alphabetical order, with headings indicating in whose praise they were composed. Most of them were addressed to Arslān Shāh B. Kirmānshāh, the Saljūḳi prince of Kirman (A.H. 494—536). There are also some in praise of the Ghaznavi Sultans, Arslān Shāh B. Mas'ūd and his brother and successor Bahrāmshāh, and others addressed to 'Azud ud-Daulah Dailami, to Ṭamghāj Khān, and to some contemporary Vazirs. The Kasidahs are followed, fol. 150*b*, by Muḳaṭṭa'āt beginning :

خرکۀ خاقان ترکستان شه مالک رقاب

آسمانست و جمال ارسلان خان آفتاب

At the ends are some Ghazals and Rubā'is, fol. 151*b*, and a few Masnavis, fol. 152*a*.

216.

Or. 3374.—Foll. 127 ; 9¼ in. by 6 ; 12 lines, 3¾ in. long ; written in fair Nestalik in two columns ; dated A.H. 1287 (A.D. 1870).

[SIDNEY CHURCHILL.]

دیوان مختاری

The Divan of Mukhtāri, see no. 215, VII.

Beg. بر اختیار بندگی مالک الرقاب

نصر من الله آمد فال من از کتاب

This first Kasidah is in praise of Arslānshāh Saljūḳi of Kirman. It is given in Majma' ul-Fuṣaḥā, vol. i., p. 599. The Kasidahs are not in alphabetical order, and have no headings. The Ghazals begin, fol. 118*b*, as follows :

چون مهر باوج خویش بر شد

احوال جهان همه دگر شد

At the end are a few Kīṭ'ahs and Rubā'is.

217.

Or. 3320.—Foll. 149; $9\frac{1}{2}$ in. by $4\frac{3}{4}$; 20 lines, $2\frac{3}{4}$ in. long; written in elegant Nestalik in two gold-ruled columns, with 'Unvān; dated 23 Rabī' I., A.H. 1016 (A.D. 1607).

[SIDNEY CHURCHILL.]

دیوان عبد الواسع جبلی

Beg.

بطبع خوش بصدق دل بطوع تن بهر جان
بزرک و خرد و خاص و عام و وحش و طیر و انس و جان

The poet, a native of Gharjistan, lived mostly in Herat and Ghaznīn, and was a panegyrist of Bahrāmshāh Ghaznavi and of Sultan Sinjar Saljūki. He died, according to Taqi Kāshi, Or. 3506, fol. 397, A.H. 555. See Sprenger, Oude Catalogue, pp. 16 and 444; Daulatshāh, II., 2; Haft Iklim, fol. 260a; Riyāz ush-Shu'arā, fol. 96a; and Majma' ul-Fuṣahā, vol. i., pp. 185—192. A MS. of the Divan with the above beginning, is fully described in Ethé's Bodleian Catalogue, no. 538.

Contents: Kasidahs, not alphabetically arranged, mixed with some Kitāhs, fol. 1b. Ghazals, fol. 127a, beginning:

ایا ساقی المدام مرا باده ده تمام
سمن بوی و لاله فام که تا من درین مقام

Rubā'is, fol. 140a, beginning:

آنکه که تھی نبود پیرایه ما
از خاک دریغت آمدی سایه ما

Copyist: صالح بن میرزا علی خاتونابادی

218.

Or. 3233.—Foll. 422; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 18 lines, 3 in. long; written in very neat Nestalik in two gold-ruled columns, with four rich 'Unvāns; dated Thursday, 20 Rajab, A.H. 1154 (A.D. 1741). [SIDNEY CHURCHILL.]

دیوان انوری

The Divan of Anvari. See above, no. 215, v.; the Persian Catalogue, p. 554; Pertsch, Berlin Catalogue, no. 713; Ethé, Bodleian Catalogue, no. 543; Majma' ul-Fuṣahā, vol. i., pp. 152—167; M. Ferté, Journal Asiatique, 1895, I.; and Zhukovski's Essay on Anvari's life and poetry, published in Russian, St. Petersburg, 1883, and reviewed by Pertsch, Literatur Blatt für Orientalische Philologie, Band II., pp. 10—18.

In this MS. the Divan is divided into four parts, marked by separate 'Unvans, containing respectively the Kasidahs, the Muḳaṭṭa'āt, the Ghazals, and the Rubā'is. In each part the contents are arranged in alphabetical order. The initial verses of the four parts are as follows:

I. Fol. 1b.

ای قاعده تازه ز دست تو کرم را
وی مرتبه نو ز بنان تو قلم را

II. Fol. 207b.

ای خصم تو پست و قدر والا
وی عقل تو بپر و بخت برنا

III. Fol. 319b.

از دور بدیدم آن پری را
آن رشک بتان آذری را

IV. Fol. 391b.

نه صبر بکوشه نشانند مارا
نه عقل بکام دل رساند مارا

In the first two parts the poems have headings indicating their subject and metre. At the end of the third part are found a satire, fol. 386b, and a Masnavi, entitled حدیث عمزاد و دخترش, fol. 387b.

Copyist: محمد مومن شیرازی

219.

Or. 3312.—Foll. 149; 6 in. by 4; 18 lines, 2 in. long; written in small and cursive Nestalik; dated Zulhijjah, A.H. 132 (probably for 1132, A.D. 1720).

[SIDNEY CHURCHILL.]

A commentary upon the Muḳaṭṭa'āt of the Divan of Anvari, by Abu 'l-Ḥasan al-Ḥusaini Farāhāni. See the Persian Catalogue, p. 556*b*, where the same author's commentary on the Kasidahs is described. Both commentaries are mentioned by Ethé, Bodleian Catalogue, no. 557.

Beg. ای نام تو قالب عبارت را روح
 تعالی الله چه قادر است متعال که بستون خامه
 ... شیرازه بند دفتر حیرانی ابو الحسن الحسینی فراهانی را
 قرار داد

The author refers in the preface to his previous commentary on the Kasidahs, and prefixes to the present work an introduction on the six kinds of Persian poetry. The commentary follows the alphabetical order of the Muḳaṭṭa'āt. The first line quoted is :

ای صدی که از روی بزرگی
 فلک را نیست با قدر تو بالا

(see Or. 3233, fol. 209*a*). Only such passages are cited as require explanation. In conclusion the author claims the indulgence of the readers on account of his youth.

For other copies see the Oude Catalogue, p. 332, no. 100, and Mélanges Asiatiques, vol. iv., p. 54.

Copyist : محمد هاشم الهمدانی

220.

Or. 3486.—Foll. 540; 13½ in. by 9¼; 15 lines, 3¾ in. long in the centre of the pages, and about 31 oblique lines round the margins;

written in large and elegant Nestalik, with gold-ruled margins, a rich double-page 'Unvān and gold headings; dated A.H. 841 (A.D. 1437-8). [SIDNEY CHURCHILL.]

I. Foll. 1*b*—327*b*. دیوان انوری

The Divan of Anvari, to which is prefixed, foll. 1*b*—3*a*, a prose preface by an anonymous editor.

Beg. of the preface: مهم ترشغلی که اصحاب
 نطق و دراست بدان نازند و ارباب فهم و فراست
 دستور سازند حمد خداوندیست که وهم از ادراک
 وصف او حیرانست

After a pompous eulogy on the poet, whom he calls اوحده الملله والدين عماد الاسلام والمسلمين.... تاج الشعرا علی بن محمد السحق الانوری the editor says that, having found Anvari's poems, especially those of his latter days, scattered and exposed to loss, he deemed it incumbent upon himself to collect and arrange them, and to compile a table in order to render the search for them easy. There is, however, no such table in the MS.

The Divan begins, fol. 3*b*, with a Kasidah in praise of Sultan Sinjar, with the heading: فی مدح سلطان الاعظم سلطان سنجر نور مرقدہ the opening line of which is :

کردل و دست بحر و کان باشد
 دل و دست خدایکان باشد

The arrangement is not alphabetical. Some Kasidahs at the beginning have headings indicating their subject. The Muḳaṭṭa'āt begin, fol. 203*b*, as follows :

نکر تا حلقه اقبال نا ممکن مجنبنانی
 سلیمنا ابلها لا بل که محروما و مسکینا

Then follow six Ghazals, fol. 321*b*, beginning :

ای کرده در جهان غم عشقت سمر مرا
 وی کرده دست عشق تو زیر و زبر مرا

and Rubā'is, fol. 323a, beginning :

ای کوهر تو خلاصه عالم کل
باذ از تو دو قوم را دو مستی (?) حاصل

II. Foll. 328b—540b. دیوان مولانا سیف الدین
اسفرنجائی

The Divan of Saif Isfarangi, who died according to Taqi Kāshi, A.H. 666, or, as stated in Majma' ul-Fuṣāḥā, vol. i., p. 252, A.H. 672, at the age of eighty-five. See the Persian Catalogue, p. 581b.

Beg. شب جو بردارد حجاب از هودج اسرار من
خفته کید صبح را چشم دل بیدار من

The first section contains Kasidahs and Tarjī'-bands, many of which have headings indicating their subjects. They are generally arranged under the names of the persons in whose praise they were composed. The remaining sections are two Mukāṭṭa'āt and one Ghazal, fol. 536, beginning :

جیست آن صورت دلگیر که کرنقش ورا
بر در خانه کنی دیو نیاید در وی

Rubā'is, fol. 537b, beginning :

بیوسته بر آنم که بمانم از خود
خود را بحیل باز رهانم از خود

The margins throughout the volume form a continuous text, consisting of the following works :

III. Foll. 1b—343a. دیوان مولانا سلمان

The Divan of Salmān Sāvaji, who died A.H. 779. See the Persian Catalogue, p. 624b; Pertsch, Berlin Catalogue, no. 837; Ethé, Bodleian Catalogue, no. 807; and Majma' ul-Fuṣāḥā, vol. ii., p. 19.

Beg. هر دل که در هوای هویت مجال یافت
عنقای همتش دو جهان زیر بال یافت

Contents: Kasidahs or Tarjī'-bands, partly provided with headings indicating the persons

to whom they are addressed, without alphabetical arrangement.

Marṣiyahs, fol. 195a, beginning :

ای سبهر آهسته روکاری نه آسان کرده
ملك ايرانزا بمرک شاه ويران کرده

Mukāṭṭa'āt, fol. 205a, beginning :

چذا صدر صغه که بهست
بهمه حال از بهشت برین

Another series of Kitā'ahs فی القطعه, fol. 329b, beginning :

زهی آصف صفاتی کز کفایت
ترا ملك سليمان در نکینست

Ghazals in alphabetical order, fol. 243a, beginning :

اگر حسن تو بکشاید نقاب از جهره دعوی را
بکل رضوان بر انداید در فردوس اعلی را

Rubā'is, fol. 334a, beginning :

ای آنک تو طالب خدائی بخودا
در خود بطلب کز تو جدا نیست خدا

IV. Foll. 343b—540b. غزلیات خسرو

Ghazals of Amīr Khusrau Dihlavi (Persian Catalogue, p. 609), alphabetically arranged.

Beg. حمد رانم بر زبان لله رب العالمین
انک جان بخشید از قران هدی للمتقین

This first piece is the opening of the Divan entitled وسط الحیوة (see Oude Catalogue, p. 468, and Ethé, no. 753), from which most of the contents of the present collection are taken. The first three pieces, which are in praise of God فی التوحید, are followed by a piece beginning :

ای بدرماندگی پناه همه
کرم تست عذر خواه همه

which is at the head of the Ghazals in the same Divan.

The alphabetical series of Ghazals begins, fol. 345*a*, as follows :

آورده ام شفیع دل زار خویش را
بندی بده دو نرکس خوشخوار خویش را

At the end are a few Muḳaṭṭa'āt, fol. 538*a*, and some Rubā'is, fol. 539*a*. The latter begin :

پاك است خداوند كریم اكبر
بیرون زخیال و دانش و عقل بشر

This fine and well-preserved MS. is the work of two skilled penmen, who wrote very similar hands. The main text in the centre was written by 'Ali B. Sha'bān B. Ḥaidar al-UshTurjāni, while the marginal text is signed Zain al-Kātib al-Iṣfahāni.

221.

Or. 3401.—Foll. 180 ; 9 in. by 5¼ ; 12 and 15 lines ; written in cursive Nestalik Shikastah-āmiz ; dated Jumāda II., A.H. 1259 (A.D. 1843). [SIDNEY CHURCHILL.]

I. Foll. 3—105. تحفة العراقيين

Tuḥfat ul-'Irāḳain by Khākāni (Persian Catalogue, p. 560*a*), with the prose preface, foll. 3—7. The poem is imperfect at the end.

II. Foll. 106—180. مفتاح الكنوز

A commentary upon the Divan of Khākāni by Riḳa Ḳuli, poetically surnamed Hidāyat (see no. 42).

Beg. مفتاح ابواب کمال و کلام و مصباح ضلال
و ظلام... اما بعد چون این فقیر راجی بعنایت رضا
قلی متخلص بهدایت

The author says in the preface that, although he was aware that commentaries had been written on Khākāni's Divan, he had not seen any. He therefore thought it

expedient to give his own explanations of rare words and phrases occurring in the Kasidahs, Tarkibs, Marṣiyahs and Muḳaṭṭa'āt. He wrote the present commentary in the days of the Fast, and in the midst of engrossing occupations. He concludes by stating his intention of writing later on a commentary upon Tuḥfat ul-'Irāḳain.

For other commentaries on the Kasidahs of Khākāni, see the Persian Catalogue, pp. 561-62 ; Oude Catalogue, p. 462 ; Pertsch, Berlin Catalogue, no. 742 ; and Ethé, Bodleian Catalogue, nos. 572-3.

Copyist : زین العابدین

222.

Or. 3325.—Foll. 106 ; 6¾ in. by 5 ; 17 lines, 2¾ in. long ; written in small and fair Nestalik ; dated beginning of Ramaḳan, A.H. 873 (A.D. 1469). [SIDNEY CHURCHILL.]

دیوان ظهیر فاریابی

The Divan of Zāhir Fāriyābi, with a preface.

Beg. of the Preface: سپاس بی غایت وافرین
بی نهایت قادری را که دو شمع در حجره دماغ بر
افروخت

Beg. of the Divan :

جو زهره وقت صبح از افق بسازد چنک
زمانه نیز کند ناله مرا آهنگ

After some considerations on the noble gift of speech and on the relative merits of prose and poetry, the unknown author of the preface says that untoward circumstances had torn him away from his native place and from his parents, and that his great desire was to meet Zāhir ud-Dīn Fāhir B. Muḥ. al-Fāriyābi, and to gather from

converse with him knowledge and wisdom, but he was balked in his purpose by adverse fate, and, ere he could reach him, the poet had departed for the abode of bliss. The writer was fain to collect the scattered poems of *Zahīr* in a *Divan*, which he dedicated to the *Vazir Majd ud-Daulah wa'd-Dīn Aḥmad B. Muḥammad*.

The same preface is noticed by *Sprenger*, *Oude Catalogue*, p. 579, and by *Ethé*, *Bodleian Catalogue*, no. 582.

Contents of the *Divan*: *Kasidahs* not alphabetically arranged, with a few *Tarkīb-bands*, some of which have rubrics indicating to whom they were addressed, fol. 66. *Muḥaṭṭa'āt*, fol. 68*b*, beginning:

سر ملوک جهان شهر یار روی زمین
بدست و دل حسد بجزو غیرت کانی

Ghazals, fol. 97*b*, beginning:

ای بعیدی دلم بروی تو شاد
عید را روی تو مبارک باد

Rubā'is, fol. 996*b*, beginning:

ای خیل ستارگان سپاه و حشمت
دوران فلک مطیع تیغ و قلمت

For notices of *Zahīr*, who died A.H. 598, and of MSS. of his *Divan*, see the *Persian Catalogue*, p. 562*b*; *Schefer's Chrestomathie*, vol. i., p. 112; *Majma' ul-Fuṣaḥā*, vol. i., pp. 330—36; *Rosen*, *Institut*, p. 205; *Pertsch*, *Berlin Catalogue*, nos. 691, 747-8; and *Ethé*, *Bodleian Catalogue*, nos. 582—4. The *Divan* was lithographed at Lucknow, A.H. 1295.

This copy was written by *Yūsuf B. 'Abd ul-'Azīz* for the library of *Amīr Bakāri Beg B. Iskander Beg*.

223.

Or. 3301.—Foll. 124; 7½ in. by 4; 15 lines, 2 in. long; written in neat *Nestalik*, with

two 'Unvāns and gold-ruled margins, apparently in the 16th century. Bound in stamped and gilt covers.

[SIDNEY CHURCHILL.]

Another copy of the *Divan* of *Zahīr Fāriyābi*, with the same preface.

The contents of the *Divan* agree to some extent with those of the preceding copy. The *Muḥaṭṭa'āt* begin with the same piece, fol. 59*a*; but there are further on, fol. 92*a*, a few *Ghazals*, and some additional *Kasidahs*. The *Rubā'is*, foll. 117*b*—124*a*, have the same beginning.

224.

Or. 2880.—Foll. 370; 11¾ in. by 8; from 18 to 22 lines, about 4½ in. long; written in fair *Nestalik*; dated from *Muḥarram* to *Jumāda I.*, A.H. 1245 (A.D. 1829).

[SIDNEY CHURCHILL.]

I. Foll. 1*b*—117*a*. دیوان ظهیر فاریابی

The *Divan* of *Zahīr Fāriyābi* (see no. 222), with the usual beginning:

سپیده دم که شدم تا حرم سرای سرور
شنیدم آیه توبوا الی الله از دم حور

The same beginning is found in many copies. See *Add. 7733*, *Persian Catalogue*, p. 563; *Oude Catalogue*, no. 542; *Ethé*, no. 584; and *Pertsch*, *Berlin Catalogue*, no. 747. The *Kasidahs* are followed by *Muḥaṭṭa'āt*, fol. 114*b*, beginning:

ای ز آثار کرد موکب تو
غصها خورده مشک تاناری

The *Ghazals* begin on fol. 80*b*, which should immediately precede fol. 114*b*, as follows:

ای بعید دلم بروی تو شاد
عید را روی تو مبارک باد

Rubā'is begin, fol. 114*b* :

دوش این خردم نصیحتی نهان گفت
در کوش دلم گفت دلم با جان گفت

II. Foll. 118*b*—140*a*. دیوان منوچهری شصت کله
The Divan of Minuchihri. See no. 206.

Beg. همی ریزد میان باغ لولوها بزبرها
همی سوزد میان راغ عنبرها بجمهرها

It consists only of select Kasidahs without alphabetical arrangement.

III. Foll. 140*b*—197*b*. دیوان ازرقی
The Divan of Azraqi. See no. 211, III.

Beg. بسزور قبه زرین آینه تمثال
زمین تفته فرو پوشد آتشین سربال

Kasidahs, not in alphabetical order, followed by a few *Āḡāḡ*s, and, fol. 191*b*, by Rubā'is beginning :

ای رای تو با ضمیر کردن جفت
پیدا بر تو هر چه فلک راست نهفت

IV. Foll. 198*b*—341*b*. دیوان جمال الدین عبد
الرزاق

The Divan of Jamāl ud-Dīn Iṣfahāni, whose proper name was 'Abd ur-Razzāq. He was a contemporary of Khākāni and Mujir Balaqāni, and father of a better known poet, Kamāl ud-Dīn Iṣfahāni. He died, according to Taqi Kāshi, A.H. 588. See the Persian Catalogue, p. 581*a*, and *Majma' ul-Fuṣṣahā*, vol. i., pp. 177—183.

Beg. هر نفس کان بر من وما بی جلال ذو الجلال
در جهان جان بر آری آن وبالست آن وبال

The beginning given by Sprenger, *Oude Catalogue*, p. 446, occurs here at fol. 207*b*.

Contents: Kasidahs and Tarjī's without alphabetical order or headings; *Muḡaṭṭa'āt*, fol. 305*b*, beginning :

آیا صدی که چرخ پیر چون تو
جوانی در همه معنی نیارد

Ghazals, fol. 323*a*, beginning :

ای بر میان چرخ کمر از وفری تو
وی بر زبان خلق دعاو ثنای تو

Rubā'is, fol. 333*a*, beginning :

دلدار کمان دلبری کرد بزه
وافکند بکرد مه بر از مشاک کره

V. Foll. 342*b*—370*a*. دیوان فاضی نور الدین
اصفہانی

The Divan of Nūr ud-Dīn Iṣfahāni, poetically surnamed Nūri, who died A.H. 1000. See the Persian Catalogue, p. 669*a*.

Beg. کھی که چشم تو در خانۀ کمان آید
شکست در صف چندین هزار جان آید

Contents: Kasidahs without alphabetical order. Ghazals, fol. 354*a*, beginning :

تو هیچگونه محابا نمیتوانی کرد
حذر ز آتش دلها نمیتوانی کرد

Mufradāt, fol. 362*b*, and Rubā'is, fol. 364*a*, with some other short pieces. The Rubā'is begin :

خوش وقت دلم که سبجه را تار کسینخت
بکذاشت کلیسای و زنار کسینخت

Copyist: محمد علی بن محمد باقر الکاظمی

225.

Or. 2834.—Foll. 374; 10 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$; 19 lines, 4 in. long; written in elegant Nestalik in four gold-ruled columns, with a double-page 'Unvān and five single-page ones, ornamental headings blue and gold, and twenty-six miniatures, half-page or more, in fair Persian style; dated Sunday, mid-Shavvāl, A.H. 895 (A.D. 1490). Bound in painted and glazed covers.

خمسة نظامی

The five poems of Nizāmi. See the Persian Catalogue, p. 564; Pertsch, Berlin Catalogue, no. 719; Rosen, Institut, p. 171; Ethé, Bodleian Catalogue, nos. 585, &c., and 1981; and Majma' ul-Fuṣahā, vol. i., pp. 637—654.

I. Foll. 1*b*—31*a*. Makhzan ul-Asrār, مخزن الاسرار

II. Foll. 31*b*—105*a*. Khusrau u Shirin, خسرو و شیرین

The prologue is in praise of Atabek Muḥammad, and the date of composition, A.H. 571, is given, fol. 102*a*, as follows:

گذشت از بانصد و هفتاد و یکسال
نزد بر خط خوبان کس چنین خال

III. Foll. 105*b*—165*a*. Laili u Majnūn, لیلی و مجنون

The name of the king of Shirvān, to whom the poem is dedicated, is written, fol. 111*a*,
اخششان

IV. Foll. 165*b*—233*a*. Haft Paikar, هفت پیکر

In this, as in most early copies, the prince for whom the poem was written, is called, fol. 169*b*, 'Alā ud-Dīn کرب ارسلان

شاه کرب ارسلان کشور کیر
به ازرب ارسلان بکنج و سریر

This 'Alā ud-Dīn was Lord of Marāghah, where he was besieged by Aitughmish, A.H. 602 (see the Kāmil, vol. xii., p. 156). He was a descendant of Aḡsunḡur Aḡmadīli, who was murdered by the Bāṭinis, A.H. 527 (*ib.* vol. x., p. 483), and whose son joined Atabek Ildughuz in his Georgian war, A.H. 558 (*ib.* vol. xi., pp. 189, 218, 280).

V. Foll. 233*b*—325*a*. Iskandar Nāmah, اسکندر نامه, Part I.

The prologue contains a dedication to the Atabek Nuṣrat ud-Dīn; but the epilogue, fol. 324*b*, is addressed to Malik 'Izz ud-Dīn.

ملك عز الدين انكه از داد او
خورد هر کسی باده بر یاد او

VI. Foll. 325*b*—374*a*. The second part of the Iskandar Nāmah, with the heading:
کتاب اقبال نامه

It contains in the prologue, fol. 329*a*, that dedication to Malik Ḳāhir 'Izz ud-Dīn Mas'ūd B. Nūr ud-Dīn, of Mosul, which has been noticed in the Persian Catalogue, p. 569*a*, and begins طرف دار موصل بمرادانکی. Al-Malik al-Ḳāhir succeeded his father at the end of Rajab, A.H. 607 (Kāmil, vol. xii., p. 193).

This dedication, if really written by Nizāmi, would show that the poet was still alive some time after that date. The epilogue is also addressed to Malik 'Izz ud-Dīn Mas'ūd.

An English translation of the first part of the Iskandar Nāmah was published by H. Wilberforce Clarke, London, 1881.

Copyist : جلال الدین محمد

226.

Or. 2931.—Foll. 504; 9 in. by 6; 21 lines, 2½ in. long, with 16 slanting lines in the margin; written in elegant Nestalik in two gold-ruled columns, with five highly finished double-page 'Unvāns, ornamental gold headings, and twenty-one half-page miniatures in fair Persian style; dated (fol. 439) 3 Zulka'dah, A.H. 878 (A.D. 1474).

[NATH. BLAND.]

The same five poems in the following order: Makhzan ul-Asrār, fol. 2*b*. Khusrau u Shirin, fol. 43*b*. Laili u Majnūn, fol. 145*b*. Haft Paikar, fol. 229*b*. Iskandar Nāmah,

Part I., designated in the colophon as *شرف نامه اسکندری*, fol. 321*b*. Part II., with the heading *اثبات نامه*, fol. 439*b*.

The date of *Khusrau u Shīrīn*, fol. 144*b*, is A.H. 579 instead of A.H. 576 as in the Persian Catalogue, p. 566*a* :

گذشت از پانصد و هفتاد و نه سال

The name of the king of Shirvan, fol. 153*b*, is written *احتشان*, and that of the king for whom *Haft Paikar* was composed appears, fol. 235*a*, in this line :

شاه کرب ارسلان کشور کیر

به از الب ارسلان بتاج و سریر

The date of the same poem, fol. 321*a*, is A.H. 593, as in the Persian Catalogue, p. 567*a* : *از پس بانصد و نود سه قران*

The second part of *Iskandar Nāmāh* has, fol. 444*a*, the same dedication to Malik *Ḳāhīr ‘Izz ud-Dīn Mas‘ūd*, of Mosul, as in the preceding MS., beginning :

طرف دار موصل بهردانکی

The epilogue is also addressed to the same *‘Izz ud-Dīn Mas‘ūd*.

227.

Or. 2932.—Foll. 380 ; 11¼ in. by 17 ; 19 lines, 3¾ in. long ; written in small and fair Nestalik in four gold-ruled columns, with a rich double-page *‘Unvān* and five single-page ones, with ornamental headings white on gold, and miniatures, apparently in the 16th century. Bound in painted and glazed covers. [NATH. BLAND.]

The same five poems, viz., *Makhzan ul-Asrār*, fol. 1*b* ; *Khusrau u Shīrīn*, fol. 33*b* ; *Laili u Majnūn*, fol. 116*b* ; *Haft Paikar*, fol. 176*b*. *Iskandar Nāmāh*, with the heading *شرف نامه اسکندری*, fol. 242*b* ; Part II., also called *شرف نامه*, fol. 332*b*.

The last poem has, fol. 336*a*, the dedication to Malik *Ḳāhīr ‘Izz ud-Dīn Mas‘ūd B. Nūr ud-Dīn*, as noticed in the preceding copies.

This volume contains twenty whole-page miniatures in fair Persian style, fifteen of which belong to the original MS., while five, foll. 199, 210, 214, 225, 229, have been inserted at a later date.

228.

Or. 4385.—Foll. 314 ; 11 in. by 6¾ ; 23 lines, 4 in. long ; written in small Nestalik in four gold-ruled columns, with four *‘Unvāns* and gilt headings ; dated (foll. 147, 314) A.H. 1005, and *Sha‘bān*, A.H. 1006 (A.D. 1597-8).

[WALLIS BUDGE.]

The same five poems in the following order : *Makhzan ul-Asrār*, wanting the first page, fol. 1*a*. *Khusrau u Shīrīn*, fol. 26*b*. *Haft Paikar*, fol. 93*b*. *Laili u Majnūn*, fol. 148*b*. *Iskandar Nāmāh*, Part I., fol. 198*b*. Part II., with the heading *خرد نامه*

In the dedication of the *Haft Paikar*, fol. 96*a*, the prince is designated as follows :

شاه کرب ارسلان کشور کیر

به از الب ارسلان بتاج و سریر

Copyist : ابن ابرهیم مجد الدین الاصطهباناتی

229.

Or. 4386.—Foll. 381 ; 12 in. by 8 ; 19 lines, 5¾ in. long ; written in fair Nestalik in four ruled columns, with six *‘Unvāns* ; dated Wednesday, 1 *Sha‘bān*, A.H. 1237 (A.D. 1822). [WALLIS BUDGE.]

The five poems of *Nizāmi* in the following order : *Makhzan ul-Asrār*, fol. 3*b* ; *Khusrau*

u Shīrīn, fol. 34*b*; Laili u Majnūn, fol. 123*b*; Haft Paikar, fol. 181*b*; Iskandar Nāmāh, Part I., fol. 246*b*; Part II., fol. 334*b*.

Written for Muḥammad Sulṭān B. Muṣṭafa Ḳulī Khān by Muṣṭafa B. Aḥmad Siyāhkūhi.

230.

Or. 4730.—Foll. 141; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in the Hebrew character, apparently in the 18th century, with miniatures. [SIDNEY CHURCHILL.]

The Haft Paikar of Nizāmi, imperfect at beginning and end. Fol. 1, the lowest third of which is alone extant, begins with the following verse, which belongs to the latter part of the prologue (Lucknow edition of A.H. 1290, p. 12, line 19):

באלגאני כה בלגה כארנד
סר בגדר אצם פרו נארנד

[באלגאני כה בלגה קארנד סר בגדר אצם פרו נארנד]

The same leaf has been patched with the upper two-thirds of a folio, the contents of which belong to the latter part of the poem, and begin with the heading:

שכאית כרדן מטלום אוול
[שכאית כרדן מטלום אוול]

See the Lucknow edition, p. 101.

The first extant heading of the original text, fol. 5*b*, is that of the last section of the prologue (Lucknow edition, p. 16), viz.:

דר פצילת סכן ונציחת פרזנדאן גויד
[דר פצילת סכן ונציחת פרזנדאן גויד]

The latter part of the poem is lost. The last heading of the MS., fol. 140*a*, corresponds with the first heading of p. 98 of the Lucknow edition. It is as follows:

גשן סאכתן בהראם וכבר יאפתן אז שורש לשכר
[גשן סאכתן בהראם וכבר יאפתן אז שורש לשכר]

The MS. contains twelve rather rude and faintly painted miniatures, some of which are more or less rubbed and obliterated.

231.

Or. 2933.—Foll. 99; $12\frac{1}{4}$ in. by $8\frac{1}{4}$; 12 lines, 3 in. long; written in fair Nestalik in two gold-ruled columns, with an 'Unvān, rich gold designs covering the margins throughout the volume, and sixty-three miniatures, mostly whole-page, in the best style of Indian art; dated 25 Muḥarram, in the 8th year of Muḥammad Shāh, corresponding with A.H. 1139 (A.D. 1726). Bound in painted and glazed covers. [NATH. BLAND.]

An abridgment of Khusrau u Shīrīn, a poem of Nizāmi.

It is stated at the end that the original poem, as read by Ḳābil-rām, had 6500 Baits, while this selection consists only of 1522 Baits.

A table of the miniatures occupies three pages at the beginning.

232.

Or. 3513.—Foll. 365; $8\frac{1}{2}$ in. by 6; 15 lines, $3\frac{3}{4}$ in. long; written in fair Nestalik, apparently in India at the close of the 18th century. [Presented by B. B. PORTAL.]

شرح اسکندر نامه

A commentary upon the first part of the Iskandar Nāmāh, by Sirāj ud-Dīn 'Alī Khān, poetically surnamed Ārzū, who died A.H. 1169 (Persian Catalogue, p. 501*b*).

الحمد لله تعالى حمدا متكاثرا . . . اما بعد اين
نسخه ايست شرح ابيات اسكندر نامه ملك الكلام
استاد الانام . . . خواجه نظام الدين كنجوي

Although many commentaries had been written by learned men, ancient and modern, upon this poem, none of them was found sufficient to explain the difficult verses and phrases of the text. This induced the author, as he states in a short preamble, to write the present commentary.

The text is not given in full. The verses commented on are only indicated by the initial words.

Ārzū's commentary has been given in extenso, with a few additions, in the margins of the Iskandar Nāmāh lithographed at Bombay A.H. 1277. It forms the basis of the glosses in the Calcutta and Lucknow editions, as stated by Sprenger, Oude Catalogue, no. 426. For another MS. see Pertsch, Berlin Catalogue, no. 736.

Copyist : محمد مفاخر ساکن قصبه بهکیه

233.

Or. 2934.—Foll. 134; 10 in. by $5\frac{1}{2}$; 21 lines, $3\frac{3}{4}$ in. long; written in small and neat Nestalik, apparently in the 17th century.

[NATH. BLAND.]

A commentary upon Makhzan ul-Asrār, by Muḥammad B. Kivām B. Rostam al-Balkhī. See the Persian Catalogue, p. 573b.

This copy has lost the first page of the preface. It begins with a passage corresponding with Add. 26,149, fol. 3a, first line. At the end, fol. 134b, is a note of purchase dated A.H. 1091. In the margins and on the fly-leaves are a few notes in the handwriting of Sir William Jones.

234.

Or. 3376.—Foll. 129; 9 in. by $5\frac{3}{4}$; 15 lines, 2 in. long, with about 30 sloping lines round

the margins; written in fair Nestalik on green-tinted paper; dated Thursday, 2 Zulka'dah, A.H. 1002 (A.D. 1594).

[SIDNEY CHURCHILL.]

I. Foll. 1b—27a. دیوان نجیب جربادقانی
Divan of Najīb Jurpādaqāni.

Beg. بگو که رنگ چرا کرده بدستان دست
بخون کیست که آلود ازین سان دست

Sprenger states in the Oude Catalogue, p. 513, that Najīb ud-Dīn Churbādgāny lived towards the end of the Seljūq dynasty and under the Khwārazmshāhis, and that he died probably A.H. 625 or 635, the date 665 found in Taqī Kāshī's Tazkirah being evidently due to a clerical error. This is fully confirmed by the present Divan. It contains a Kasidah, fol. 3a, in praise of Uzbek, the last Atabek of Azarbaijan (A.H. 607—612):

شہ جهان ملک ازبک کہ از سیاست او
رسوم حادثہ از کردش زمین بر خاست

and other poems addressed to 'Alā i Daulat u Dīn, *i.e.* 'Alā ud-Dīn Tukush Khwārazmshāh and to 'Imād ul-Mulk, general of the Khwārazmshāh (see Kāmil, A.H. 614, vol. xii., p. 206).

Najīb witnessed the Moghul invasion to which he alludes in this line, fol. 4b:

درین زمانہ کہ یاجوج فتنہ را دستست
کہ جملہ عالم ازان با نقیر و فریادست

But he cannot have survived it long, for in the same piece he refers to his age as being over seventy:

خرد بخندد بر من کہ آن هوس کہ نبود
مرا بعهد جوانی ز بعد هفتاد است

Contents: Kasidahs and a few Kīṭāhs in alphabetical order, breaking off at fol. 21b, before the end of letter ی. (The initial verses quoted by Sprenger and by Ethé, Bodleian Catalogue, no. 637, occur in our

MS. respectively at fol. 21*a* and fol. 21*b*.)
Ghazals, fol. 22*a*, beginning :

چشم مسمت که چنان می زده و دلتنگست
راستی هرچه فراخست درو نیرنگست

Rubā'is in alphabetical order, fol. 25*a*,
beginning :

جز غم که ندیم دل سودای ماست
کس نیست که او مونس تنهای ماست

For notices of Najīb see also Haft Iklīm,
fol. 394*a* ; Riyāz ush-Shu'arā, fol. 449*a* ; and
Majma' ul-Fuṣaḥā, vol. i., p. 634.

II. Foll. 25*b*—108*b*. An anonymous Divan,
which proves to be that of Rashīd Vaṭvāt.
See above, no. 212, iv.

Beg. ای طلعت تو نیکو وی قامت تو زیبا
زلفین تو چون عنبر رخسار تو چو دیبا

The initial line quoted above, no. 212, iv.,
in the Oude Catalogue, p. 542, and in the
Majma' ul-Fuṣaḥā, p. 223, is found in the
present MS. at fol. 28*b* in the margin. Some
Tarjī'-bands begin, fol. 90*b*, as follows :

جانا دلم بعشق گرفتار میکنی
جان مرا نشانه تيمار میکنی

Muḳaṭṭa'āt, fol. 104*a*, beginning :

ای مرتضی نیابت سلطان شرق را
منسوخ کرده صدق تو آیات زرق را

The Divan is imperfect at the end.

III. Foll. 109*a*—129*a*. A Divan imperfect
at the beginning, which is found to be that
of Azraḳī. See no. 211, iii. It begins with
the latter part of an alphabetical series of
Kasidahs, extending from the end of letter
ل to ی. The first Kasidah, the beginning
of which is wanting, ends with this line :

فاله‌ای زده ام خوب و حکیمان کویند
کز قضای ازلی خیر و مهین آید فال

The same Kasidah is to be found in Or.
3713, fol. 22*a*. At the end, fol. 125*a*, there
are some Rubā'is beginning as in the above
named copy.

Throughout this last fragment the leaves
are torn at the top, and part of the writing
is lost.

235.

Or. 4151.—Foll. 293 ; $9\frac{3}{4}$ in. by 6 ; 23 lines,
 $3\frac{7}{8}$ in. long ; written in minute and neat
Nestalik in four gold-ruled columns, with
two full-page miniatures and two highly
finished double-page 'Unvāns at the begin-
ning, five smaller ones in the body of the
volume, and gold headings ; dated 22 Rajab,
A.H. 877 (A.D. 1472).

[ZUHŪR UD-DĪN AḤMAD KHĀN.]

Six poems by Farīd ud-Dīn 'Aṭṭār (who
died A.H. 627 ; see the Persian Catalogue,
pp. 344 and 576), designated in the colophon
as کتاب سته افضل المتکلمین شیخ فرید الدین
عطار, namely :

I. Fol. 3*b*. Ilāhi Nāmāh, نامه الهی
بنام آنکه ملکش بی زوالست
بوصفش عقل صاحب نطق لالست

This first line is in most copies the second
of the poem. See the Persian Catalogue,
p. 576*a*, ii. ; Ethé, Bodleian Catalogue, nos.
622, art. 11, 623, art. 5 ; and the Kulliyāt
lithographed at Lucknow, 1872, pp. 771—
943.

II. Fol. 80*b*. Manṭiḳ uṭ-Ṭair, منطق الطیر
Beg. آفرین جان آفرین پاک را
آنکه جان بخشید مشتق خاک را

In the epilogue the author says that he
finished the poem A.H. 583 :

بانصد و هشتاد و سه گذشت سال
هم بتاریخ رسول ذو الجلال

The *Mantīk ut-tair* includes, foll. 93—98, the story of Shaikh Ṣanʿān mentioned in the Turkish Catalogue, p. 302. For other copies see the Persian Catalogue, p. 576*a*, I.; Pertsch, Berlin Catalogue, no. 753; Ethé, Bodleian Catalogue, no. 622, art. 13; and the Lucknow edition, pp. 1049—1165.

III. Fol. 136*b*. *Asrār Nāmāh*, اسرار نامه

Beg. بنام آنکه جانرا نور دین داد
خرد را در خدادانی یقین داد

This work was lithographed in Teheran, A.H. 1298. For MSS. see the Persian Catalogue, p. 576*a*, III.; Pertsch, Gotha, no. 52; and Ethé, no. 622, art. 14.

IV. Fol. 170*b*. *Muṣībat Nāmāh*, مصیبت نامه

Beg. حمد پاک از جان پاک ان پاک را
که خلافت داد مشتی خاک را

See the Persian Catalogue, p. 576*b*, IV.; Pertsch, Berlin Catalogue, no. 761; Ethé, no. 622, art. 12; and an extract by Rückert, *Zeitschrift der D. M. G.*, vol. xiv., pp. 280—288.

V. Fol. 258*b*. *Kanz ul-Ḥaḳā'ik*, کنز الحقائق

This poem begins with the same verse as the *Asrār Nāmāh*. See Sprenger, *Oude Catalogue*, no. 137, where the initial line is different, and Ethé, nos. 622, art. 18, and 623, art. 9.

VI. Fol. 274*b*. *Miftāḥ ul-Futūḥ*, مفتاح الفتوح

Beg. پناه من بجای کو نمیرد
بآهی عذر صد عصیان پذیرد

This is one of the esoteric works of 'Attār, who enjoins that it be withheld from the unfit :

وصیت کردم ای یار یگانه
که از ناساز پوشی این ترانه

See Ethé, nos. 622, art. 19, 623, art. 10, 627, art. 3.

In the body of the volume there are nine miniatures in Persian style, at foll. 13, 34, 50, 92, 96, 125, 145, 192 and 264. Foll. 59—74 and 248—256 have been damaged by fire and are in part illegible.

236.

Or. 2747.—Foll. 309; 9½ in. by 6¼; 21 lines, 4¼ in. long; written in fair Nestalik in four gold-ruled columns, with five 'Unvāns and gold headings; dated 22 Zuhijjah, A.H. 889 (A.D. 1485).

Six poems by the same author, viz. :

I. Fol. 2*b*. *Mukhtār Nāmāh*, مختار نامه, with a prose preface beginning : حمد و سپاس بی قیاس خداوندی را که اشراق آفتاب الوهیت او

Beg. of the verses :

ای پاکى تو منزّه از هر پاکى
قدوسى تو مقدس از ادراکى

See the Persian Catalogue, p. 576*b*, VI., and p. 577*b*, III.; Ethé, Bodleian Catalogue, no. 622, art. 21; and Molla Firuz Library, p. 167. The *Mukhtār Nāmāh*, with the same preface, occupies pp. 946—1047 of the Lucknow edition of the *Kulliyāt*. This copy breaks off in the middle of Bāb XI. (Lucknow edition, p. 974).

II. Fol. 17*a*. *Ilāhi Nāmāh*, الهی نامه (see no. 235, I.), imperfect at the beginning. It commences abruptly in the middle of *Maḳālah* III. (Lucknow edition, p. 801), and has some lacunae in the body of the work.

III. Fol. 84*b*. *Mantīk ut-Ṭair*. See no. 235, II.

IV. Fol. 145*b*. *Muṣībat Nāmāh*. See *ib.*, IV.

V. Fol. 238*b*. *Asrār Nāmāh*. See *ib.*, III.

VI. Fol. 281*b*. *Vaṣlat Nāmāh*, وصلت نامه

Beg. ابستدا کردم بنام کردگار
خالق هفت و شش و پنج و چهار

See the Persian Catalogue, p. 579*a*, II., and Ethé, Bodleian Catalogue, nos. 622, art. 7, 623, art. 2, and 624, art. 17.

237.

Or. 2888.—Foll. 273; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 19 lines, $4\frac{1}{2}$ in. long; written in small and neat Nestsalik in four gold-ruled columns, with two tasteful 'Unvāns; dated Rabi' II., A.H. 893 (A.D. 1488). [SIDNEY CHURCHILL.]

Two poems by Farīd ud-Dīn 'Aṭṭār, viz.:

I. Foll. 1—162. The first part of Jauhar uz-Zāt, جوهر الذات, corresponding with pp. 2—298 of the Lucknow edition of the Kulliyāt.

Beg. بنام آنکه نور جسم و جانست
خدای اشکارا و نهانست

There are some transpositions. The text corresponds with the pages of the above edition taken in this order: 2—43, 129—174, 100—129, 43—100, 174—298. In the latter portion there are two lacunae corresponding with pp. 250—252 and 276—282 of the Lucknow edition. For other copies see the Persian Catalogue, p. 576*b*, 1.; Pertsch, Berlin Catalogue, nos. 759-60; and Ethé, Bodleian Catalogue, nos. 622, art. 3, 623, art. 7.

II. Foll. 163—273. Khusrau u Gul, خسرو و گل

Beg. بنام آنکه نور جسم و جان ساخت
طلسم کنج جان هر دو جهان ساخت

The story of the loves of Khusrau and Gul was abridged by 'Aṭṭār from his own Khusrau Nāmāh. From the prologue it appears that the latter was founded upon a prose narrative which a friend of the poet had asked him to turn into verse.

In a further passage, fol. 173*a*, 'Aṭṭār

mentions several of his previous poems, namely, Muṣibat Nāmāh, Ilāhī Nāmāh, Asrār Nāmāh, and Maḳāmāt uṭ-Ṭuyūr (*i.e.* Maṭīq uṭ-Ṭair), and says of the first two that he had commenced them in the druggist's shop, where five hundred people came to him every day to have their pulses felt:

مصیبت نامه ام کاندز جهانست
الهی نامه کاسرار نهانست
بدارو خانه کردم هردو آغاز
چکوبم رو درستم زین وزن باز
بدارو خانه بانصد شخص بودند
که در هر روز نبضم می نمودند
میان آن همه گفت و شنیدم
سخن را به ازین روی نسدیدم

The epilogue concludes with an elegy upon the poet's mother lately deceased.

For other copies, see the Persian Catalogue, p. 576*b*, v., and Ethé, Bodleian Catalogue, no. 622, art. 6.

This MS. once belonged to Sultan Muḥammad Ḳuṭubshāh (A.H. 1325—35), whose seal impressed on fol. 163 reads سلطانمحمد قطبشاه
بنده شاه نجف

238.

Or. 3238.—Foll. 100; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; about 15 lines, $3\frac{1}{4}$ in. long; very incorrectly written in a rude and ill-shaped character, probably in India in the 18th century.

[SIDNEY CHURCHILL.]

A collection of Sufi poems, by Ḳuṭb ud-Dīn.

Beg. ای لال در صفت ثنایت زبان ما
او کیست کو بخورد تو کوید ترا ثنا

It consists of short pieces in the form of Ghazals, in which the poet uses mostly قطب, sometimes قطب alone, for his

takhalluṣ. They are alphabetically arranged in the early part of the collection, foll. 1—34. In the remaining portion there is no apparent order. At the end are some Rubā'is.

Most of the contents are found in a similar, but larger, collection lithographed in Lucknow, A.H. 1296, under the title, دیوان خواجه قطب الدین بختیار کاکي. *Ḳuṭb ud-Dīn Bakhtiyār Kākī*, the famous Indian saint, to whom the Divan is ascribed, died in Delhi, A.H. 633. See the Persian Catalogue, pp. 432*b* and 973*b*. He is mentioned as poet in *Riyāz ush-Shu'arā*, fol. 319*a*; *Sham' i Anjuman*, p. 387; *Makhzan ul-Gharā'ib*, fol. 351*b*; and *Riyāz ul-'Ārifīn*, fol. 146*b*. A copy of the same Divan is mentioned in the Oude Catalogue, p. 537.

The latter part of the MS., foll. 63—87, contains Sufi comments, perhaps by the same author, on some sayings of Muḥammad, and further on, foll. 88—100, miscellaneous extracts and notes.

239.

Or. 2846.—Foll. 191; 8 in. by 4 $\frac{1}{4}$; 17 lines, 2 $\frac{3}{8}$ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled columns; dated in the second decade of Rabī' I., A.H. 1019 (A.D. 1610). [SIDNEY CHURCHILL.]

I. Foll. 2*b*—86*b*. دیوان اشیر اومانی

The Divan of Aṣīr Aumāni.

Beg. دمید بوی حیات از نسیم باد صبا

چمن ز بلبل و کل باز شد بیرک و نوا

Aṣīr ud-Dīn 'Abdullah, called Aumāni, from Aumān, a village of the district of Hamadān, is said to have been a disciple of Naṣīr ud-Dīn Ṭūsi. He was a contemporary of Kamāl Iṣfahāni and a panegyrist of Sulaimān Shāh, prince of Kurdistan. He died, according to Taḳī Kāshi, Oude Catalogue, p. 17, no. 51,

A.H. 665. See also *Daulatshāh*, III., 12; *Ātashkadah*, fol. 114*b*; *Riyāz ush-Shu'arā*, fol. 8*b*; *Maikhānah*, fol. 78*a*; *Tazkirah i Navā*, fol. 82*b*; and *Majma' ul-Fuṣaḥā*, vol. i., p. 105.

The Divan contains Kasidahs in alphabetical order, Ghazals (fol. 43*b*) beginning:

در دلم چون آتش عشق تو تابان میشود

شمع کردارم تن از سر تا بیایان میشود

Tarjī'-bands, and Muḳaṭṭa'āt imperfect at the end.

II. Foll. 87*a*—103*a*. A Divan, imperfect at the beginning, which is found to be by Adīb Ṣābir, who died A.H. 540. See the Persian Catalogue, p. 552*a*, and *Majma' ul-Fuṣaḥā*, vol. i., pp. 314—25, where copious extracts are given.

The contents of this fragment are mostly found in the complete copy, Or. 327.

It begins with the latter part of an alphabetical series of Kasidahs. The first complete poem, which begins

دلم عاشق شدن فرمود و من در حکم فرمانش

در افتادم بآن دردی که پیدا نیست درمانش

is found in Or. 327, fol. 27.

At the end, fol. 99*b*, are Muḳaṭṭa'āt and Ghazals beginning as follows:

بهیچ وقتی اگر نام کهنتری شنوی

مرا و نام مرا اندران شمار شمار

III. Foll. 104*b*—156*b*. دیوان شرف الدین

The Divan of Sharaf ud-Dīn i Shufurvah, so called from Shufurvah, a village near Isfahan. See *Majma' ul-Fuṣaḥā*, vol. i., p. 302. His proper name was 'Abd ul-Mu'min. He was a panegyrist of Sultan Toghrul Saljūḳi, and died about A.H. 600. See Taḳī Kāshi, Oude Catalogue, p. 17, no. 35; Pertsch, Berlin Catalogue, no. 681, art. 2, 7; and Ethé, Bodleian Catalogue, col. 201, no. 47;

Daulatshāh, III., 6 ; Riyāz ush-Shu'arā, fol. 227 ; Maikhānah, fol. 190a ; and Tazkirah i Navā, fol. 194b.

Beg. حمد و ثنا خالق زمین و زمانرا
صانع بی آلتی همین و همانرا

The Kasidahs, which are in alphabetical order, are followed, fol. 144b, by a Tarkīb-band in praise of Sultan Toghrul, beginning :

پیش سلطانند در فرمان بری
آدمی و وحش و هم دیو و پری

and by some Muḳaṭṭa'āt without alphabetical arrangement.

IV. Foll. 157a—191b. دیوان رفیع الدین مسعود
لنبنانی

The Divan of Rafī' ud-Dīn Mas'ūd Lunbāni, who was a native of Lunbān, near Isfahan, and a contemporary of the preceding. According to Taḳī Kāshī, he died young, A.H. 603. See the Oude Catalogue, p. 17, no. 38 ; Daulatshāh, III., 7 ; Riyāz ush-Shu'arā, fol. 180a ; Haft Iḳlīm, fol. 361a ; Maikhānah, fol. 148a ; and Majma' ul-Fuṣāḩā, vol. i., p. 234.

The Divan wants the first page. It consists of Kasidahs and Muḳaṭṭa'āt mixed together and without any apparent order.

The first complete piece is one of five Baits beginning :

نظام حال بدیدست دین و دنیس را
هزار شکر کنم لطف حق تعالی را

This series includes a few short poems in Arabic. At the end are some Ghazals, the first of which, fol. 186b, begins :

فروغ عارض خوب از قهر در بیغ مدار
حلاوت لب لعل از شکر در بیغ مدار

and Rubā'is, fol. 189a, beginning :

جانا بجهان مصطبه رندی نیست
کانجا بجمالت ارزومندی نیست

Copyists : (fol. 156) روحی رستم‌داری and (fol. 191) محمد طالقانی

240.

Or. 3253.—Foll. 375 ; 6 $\frac{3}{4}$ in. by 5 ; 21 lines, 2 $\frac{1}{8}$ in. long, with about 35 oblique lines round the margin ; written in minute but distinct Nestalik, apparently A.H. 811 (A.D. 1409).

[SIDNEY CHURCHILL.]

مثنوی معنوی

The Masnavi of Maulānā Jalāl ud-Dīn Rūmi, who died A.H. 672. See the Persian Catalogue, p. 584b ; Pertsch, Berlin Catalogue, no. 763 ; and Ethé, Bodleian Catalogue, no. 646.

All six volumes (Mujallad) have the usual prefaces, except the first. They begin respectively as follows : I., fol. 1a ; II., fol. 59b ; III., fol. 114b ; IV., fol. 183b ; V., fol. 239b ; VI., fol. 301b. The date at the end, fol. 371a, reads : سنه احدى و عشرين سبعمائه, i.e. A.H. 721 ; but it has evidently been tampered with. The original writing appears to have been احدى عشر و ثمانمائه, A.H. 811.

The following references may be added to those given in the Persian Catalogue. The contents of the Masnavi have been fully described by Hammer in the Sitzungsberichte der K. K. Akademie, Phil. Hist. Classe, vol. vii., pp. 626, 693, 728, 762, 785, 818. The first book was translated by J. W. Redhouse, London, 1881, and an abridged translation of the poem was published by E. H. Whinfield, London, 1887.

Copyist : شمس الدین محمد ناطقی طبسی

Five pages at the end, foll. 371b—373b, contain Rubā'is ascribed to Jalāl ud-Dīn and to Shaikh Auḩad ud-Dīn Kirmāni.

241.

Or. 2816.—Foll. 157; 8 in. by 6; 19 lines, 4¼ in. long; written in fair Shikastah-āmīz; dated end of Shavvāl, A.H. 1200 (A.D. 1786).

[SIDNEY CHURCHILL.]

لب لباب معنوی

A selection from the preceding poem, by Ḥusain B. 'Alī al-Baibakī, called al-Kāshifi, who died A.H. 910.

Beg. بعد از تقدیم وظایف حمد و ثنای حضرت واجب الوجود

In the preface the author describes the work as abridged from a larger selection previously made by himself and entitled لباب المعنوی فی انتخاب المثنوی. It is one of the earliest works of Ḥusain Kāshifi. The date of composition, A.H. 875, appears in the epilogue, fol. 152*b*:

روز شنبه اخر ماه صیام
کشت این نو باوه غیبی تمام
سال هجرت هشتصد و هفتاد و پنج
مرتفع شد این طلسم از روی کنج

For other copies, see Sprenger, Oude Catalogue, p. 491; Pertsch, Berlin Catalogue, no. 777; Ethé, Bodleian Catalogue, no. 661.

Foll. 152*b*—156*a* contain extracts from the Divan of Shams i Tabrīz.

Copyist: محمد رضای موسوی ولد مرحوم میر محمد فاضل

242.

Or. 3514.—Foll. 300; 9½ in. by 6; 15 lines, 3¾ in. long; written in large Nestalik with ruled margins, probably in the 18th century.

[Presented by B. B. PORTAL.]

Another copy of the preceding work.

243.

Or. 2866.—Foll. 330; 9 in. by 6; 21 lines, 3½ in. long; written in neat archaic Neski, with 'Unvān and gold-ruled columns; dated 1 Jumāda II., A.H. 774 (A.D. 1372).

[SIDNEY CHURCHILL.]

دیوان جلال الدین رومی

The Divan of Jalāl ud-Dīn Rūmi.

Beg. ای دل چه بوی اشنیده در عذران تقصیرها
زان سوی او جندین وفا زین سوی تو جندین جفا

A copy described in the Vienna Catalogue, no. 527, has the same beginning.

Contents: Ghazals in alphabetical order, fol. 2*b*. Tarjī'āt, fol. 294*b*, beginning:

بلبل سرمست آ ز برای خدا
مجلس کل بین و بمنبر برآ

Rubā'is, fol. 314*b*, beginning:

عید آمد و عیدانه جمال سلطان
عیدانه کی دیدست جنین دردو جهان

An edition lithographed at Lucknow, 1878, with the title دیوان حضرت شمس تبریز, is not so full as the present MS. It begins with this line: ای طائران قدس را عشقت فزوده بالها, which is found at fol. 21*a* of our copy. For other MSS. see the Persian Catalogue, p. 593; Pertsch, Berlin Catalogue, no. 778; and Ethé, Bodleian Catalogue, no. 673. Majma' ul-Fuṣahā, vol. i., pp. 286—302, contains copious extracts.

244.

Or. 4689.—Foll. 36; 13¼ in. by 7¾; 17 lines, 4¼ in. long; written in fine Nestalik on brown-tinted paper, with a rich 'Unvān and illuminated borders throughout, apparently in the 17th century.

A shorter Divan of the same poet, endorsed

دیوان حضرت شمس تبریزی

Beg. الحمد لله الذى قوّا نه [به] نعت الازل

الماجد الفرد الذى غفرانه يحكو الذلل [sic]

After three pieces in praise of God, the alphabetical series of Ghazals begins, fol. 3*b*, as follows:

ای عاشق دیوانه یکدم بخرابات آ

جام ازلی بستان آنکه بمناجات آ

The Ghazals rhyming in *ā* extend to fol. 34*a*. They are followed by five Ghazals in *b* and one in *t*.

The MS. once belonged to the library of Muḥammad Shāh, of Delhi. On the fly-leaf are some 'Arz-dīdahs dated in his reign, and a seal of A.H. 1132.

245.

Or. 2847.—Foll. 130; 8 in. by 5½; 12 lines, 3½ in. long; written in Shikastah-āmīz; dated Teheran, Saturday, 26 Rajab, A.H. 1279 (A.D. 1863). [SIDNEY CHURCHILL.]

I. Foll. 2—93. دیوان امامی

The Divan of Imāmi Haravi. See above, no. 213, II.

Beg. مسکرکه در جهان جان بعون مبدع اشیا
مسافت قطع می کردم زلا تا حضرت الا

Contents: Kasidahs in alphabetical order, fol. 2*b*. Muḥaṭṭa'āt, fol. 63*b*, beginning:

زهی بیای تفکر بسیط عالم غیب

هزار بار بهر یک نفس نه [به] پیموده

Ghazals, fol. 80*a*, beginning:

زلفت اندر تاب چینی دیگر است

کفرت اندر زلف دینی دیگر است

Rubā'is, fol. 88*a*, beginning:

ای از کل دولت تو شاهی بوئی

در بند جهان برغم هر بد کوئی

II. Foll. 94—130. A short Divan, without author's name.

Beg. تا دل من بهوای نیکوان کشت آشنا

در سرشک دیده کردانم شد چه مرد آشنا

It is a selection from the Divan of Ḳaṭarān (see no. 207), and consists of Kasidahs in alphabetical order, with three Kitāhs and two Rubā'is at the end.

Copyist: میرزا علی خان مازندرانی المختص به

بدیهی

246.

Or. 2948.—Foll. 289; 6½ in. by 4½; 12 lines, 2 in. long in the centre, and 25 oblique lines round the margins; written in neat Nestalik, with 'Unvān and illuminated headings; dated (fol. 287*b*) Wednesday, 10 Rabī' I., A.H. 844 (A.D. 1440). [SIDNEY CHURCHILL.]

کلیات سعدی

The complete works of Sa'di. See the Persian Catalogue, p. 595.

Contents: Preface of Bīsūtūn, wanting a few lines at the beginning, fol. 2*a*. Sa'di's preface, fol. 6*a*. The five Majlis, fol. 13*b*. Risālah i Ṣāhib Dīvān, fol. 47*a*. Reason and Love, fol. 50*a*. Advice to kings, fol. 53*b*. Risālah i Sulṭān Abaḳā, fol. 66*b*. Risālah i Ankiyānu, fol. 68*a*. Risālah i Malik Shams ud-Dīn, fol. 69*b*. Arabic Kasidahs, fol. 71*b*. Persian Kasidahs, fol. 85*a*. Marāṣi, fol. 114*a*. Ghazals in one alphabetical series, including the Ṭayyibāt and the Badā'i', fol. 137*b*. Khawātīm, foll. 271*b*—288*b*, breaking off in the course of letter *m* (Harington's edition, fol. 425*a*).

The margins form a continuous text, consisting of the following works: Gulistān, fol. 1*b*, breaking off before the end (Harington, fol. 91*b*): Bustan, fol. 97*a*, slightly imperfect at the beginning. Ghazaliyyāt i

Ḳadīm, fol. 227*b*. Şāhibiyyah (wrongly headed کتاب بدایع) fol. 238*b*. Muḳaṭṭa‘āt, fol. 264*a*. Rubā‘iyyāt, fol. 267*b*. Mufradāt, fol. 274*b*. Hazaliyyāt (Harington, fol. 475*a*), fol. 276*b*. Khabīṣāt (Harington, fol. 479*a*), foll. 283*b*—287*b*.

For other MSS. see the Persian Catalogue, p. 595; Rosen, Institut, pp. 175—199; Ethé, Bodleian Catalogue, no. 681; and Pertsch, Berlin Catalogue, no. 781.

247.

Or. 2743.—Foll. 350; 10½ in. by 6¼; 18 lines, 2¼, with 12 oblique lines in the margin; written in neat Nestalik, with gold-ruled margins and illuminated borders, a rich double-page ‘Unvān at the beginning, and twelve single-page ones in the body of the volume, apparently in the 16th century.

Another copy of the Kulliyāt i Sa‘di, containing: Preface of Bīsūtūn, fol. 3*b*. The five Majlis, fol. 7*a*. Risālah i Şāhib Dīvān, fol. 25*a*. Risālah dar ‘Aql u ‘Ishḳ, fol. 27*a*. Naṣīḥat i Mulūk, fol. 29*a*. Naṣīḥat i Sulṭān Abakā, fol. 37*b*. Hikāyat i Malik Shams ud-Dīn, fol. 41*a*. Gulistan, fol. 42*b*. Bustan, fol. 126*b*. Ṭayyibāt, fol. 211*b*. Muḳaṭṭa‘āt, fol. 218*b*. Badā‘i‘, fol. 221*b*. Khavātim, fol. 251*b*. Ghazaliyyāt i Ḳadīm, fol. 261*b*. Arabic Kasidahs, fol. 268*b*. Persian Kasidahs, fol. 276*b*. Marāṣi, fol. 302*b*. Mulamma‘āt, fol. 306*b*. Tarjī‘āt, fol. 311*a*. Şāhibiyyah, fol. 317*b*. Fardiyyāt, fol. 330*b*. Muṭā‘ibāt, fol. 332*b*. Muzḥikāt, fol. 338*a*. Rubā‘iyyāt, foll. 345*a*—349*b*.

There are two whole-page miniatures at the beginning, two at the end, and ten rather smaller in the body of the volume at foll. 18, 49, 74, 95, 134, 157, 189, 201, 216, and 343. They are in fair Persian style.

On the first page is the seal of Muḥammad Ḳulī Ḳuṭubshāh, and a note stating that the

MS. had been presented by Khwājah Muẓaffar ‘Ali Dabir, A.H. 1016. On the same page is the name of a subsequent owner, J. H. Harington, editor of the Kulliyāt.

248.

Or. 4779.—Foll. 522; 10½ in. by 6¼; 18 lines, 3½ in. long; written in fair Nestalik, with three ‘Unvāns and gold-ruled columns, probably in the 17th century.

Another copy of the Kulliyāt.

Contents: Preface of Bīsūtūn, fol. 1*b*. The first Risālah, fol. 5*a*, imperfect at the end. The second Risālah, fol. 8*a*, imperfect at the beginning and wanting the fifth Majlis. Gulistan, fol. 18*a*. Bustan, fol. 85*b*. Arabic Kasidahs, fol. 201*a*. Persian Kasidahs, fol. 217*b*. Marāṣi, fol. 252*b*. Mulamma‘āt, fol. 258*a*. Tarjī‘, fol. 262*b*. Ṭayyibāt, fol. 266*b*. Badā‘i‘, fol. 382*b*. Khavātim, fol. 435*b*. Ghazaliyyāt i Ḳadīm, fol. 454*b*. Ḳit‘ahs and Maṣnavis (Şāhibiyyah), fol. 464*a*. Muṭā‘ibāt, fol. 485*a*. Muḳaṭṭa‘āt, fol. 494*b*. Muṭā‘ibāt in prose, fol. 500*b*. Rubā‘is and Fardiyyāt, fol. 507*a*.

249.

Or. 4120.—Foll. 118; 9 in. by 5½; 14 lines, 2¾ in. long; written in elegant Nestalik, with two richly illuminated pages at the beginning, a tasteful and highly finished ‘Unvān, gold-ruled margins, and illuminated headings; dated A.H. 886 (A.D. 1481). Bound in fine stamped leather covers.

[TUO. FIOTT HUGHES.]

گلستان سعدی

The Gulistan of Sa‘di. See the Persian Catalogue, p. 597*a*.

This fine copy was written at Shamākhi by Sharaf ud-Dīn Husain for Sultan Naṣir ush-Sharī‘ah wa’-d-Dīn Shīrvānshāh.

250.

Or. 4387.—Foll. 105; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 14 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Constantinople, Muḥarram, A.H. 933 (A.D. 1526).

[WALLIS BUDGE.]

Another copy of the Gulistan.

Copyist: شفیعی

251.

Or. 4121.—Foll. 147; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with a highly finished double-page 'Unvān and gold-ruled columns, apparently early in the 16th century. Bound in stamped and gilt leather covers.

[THO. FIOTT HUGHES.]

بوستان سعدی

The Bustan of Sa'di. See the Persian Catalogue, p. 597*b*.

Copyist: محمد قاسم بن شادیشاه

To the translations mentioned in the Persian Catalogue may be added those of M. Barbier de Meynard, Paris, 1880, and of G. S. Davie, London, 1883.

252.

Or. 3261.—Foll. 35; 20 in. by $11\frac{1}{2}$; 7 lines, 6 in. long; written in very large and elegant Nestalik in gold on illuminated ground, with a rich 'Unvān, ornamental heading, and miniatures, apparently in the 18th century. Bound in stamped and gilt covers.

پند نامه

The Pand-Nāmah, called from its initial word Karimā, and ascribed to Sa'di.

Beg. کریها به بخشای بر حال ما
که هستم اسیری کمندی هوا

There are two whole-page miniatures in fair Indian style at the beginning and two at the end, besides four smaller ones at foll. 3, 9, 13, and 22.

For other copies, see the Persian Catalogue, p. 865*b*, III.; Pertsch, Berlin Catalogue, no. 781, art. 24; and Ethé, Bodleian Catalogue, no. 688, art. 12.

Copyist: فضل الدین لاهوری

253.

Or. 3262.—Foll. 11; $9\frac{3}{4}$ in. by $5\frac{3}{4}$; 11 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with gold-ruled margins and three miniatures of very second-rate Indian style, apparently in the 19th century.

Another copy of the same poem.

254.

Or. 3647.—Foll. 211; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 13 lines, $3\frac{1}{4}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century; containing twenty-four miniatures in a rather grotesque and inferior Persian style, much defaced.

[SIDNEY CHURCHILL.]

دیوان هارون

The Divan of Hārūn.

Beg. صبر بخشای آلهی دل نالانی را
آشکارا نکند تا غم پنهانی را

Hārūn was a son of the great Šāḥib Divān Shams ud-Din Muḥammad, and a friend of Sa'di. See Riyāz ush-Shu'arā, fol. 500*b*; Majma' ul-Fuṣaḥā, vol. i., p. 656; and Ethé, Bodleian Catalogue, col. 394, no. 3048.

The Divan consists for the most part of

Ghazals in alphabetical order. At the end are two Tarjī's, fol. 205*b*, beginning :

ای با تو حیات جاودانی
وی بیتو بری ز زندگانی

and Rubā'is alphabetically arranged, fol. 209*a*, beginning :

یا رب ز غم جهان کن آزاد مرا
غمکینم و از کرم بکن شاد مرا

Slightly imperfect at the end.

255.

Or. 2949.—Foll. 338; $7\frac{3}{4}$ in. by 4; 19 lines, $2\frac{3}{8}$ in. long; written in neat Nestalik, with four 'Unvāns and gold-ruled columns; dated (fol. 182*b*) 1 Ramazan, A.H. 896 (A.D. 1491).

[SIDNEY CHURCHILL.]

خمسۀ امیر خسرو

The first four poems of the Khamsah of Amīr Khusrau Dihlavi. See the Persian Catalogue, p. 615*b*; Pertsch, Berlin Catalogue, no. 629; and Ethé, Bodleian Catalogue, no. 766.

The first, مطلع الانوار, is imperfect at the beginning. The original writing begins with this line, fol. 2*a* :

کلت من از کنج خدایی خم است
جیست که در کنج خدایی کم است

This is the fortieth Bait of the section در ترتیب کتاب. Seven Baits have been prefixed by a later hand.

The other three poems begin respectively as follows: Shīrīn u Khusrau, fol. 73*b*; Majnūn u Laili, fol. 183*b*; and Haft Bihisht, fol. 250*b*.

Copyist (fol. 249) : احمد مسیحی

256.

STOWE, Or. 14.—Foll. 174; $7\frac{1}{4}$ in. by 4; 12 lines, 2 in. long; written in small and elegant Nestalik, with a rich 'Unvān, gold-ruled columns, blue and gold headings, and miniatures, apparently early in the 16th century. Bound in neatly stamped and gilt covers.

قران السعدین

Qirān us-Sa'dain, a Masnavi poem by Amīr Khusrau Dihlavi. See the Persian Catalogue, p. 611*b*, XII.; the Berlin Catalogue, no. 833; and the Bodleian Catalogue, no. 773.

There are two whole-page miniatures at the beginning, and four at foll. 33, 78, 95, and 159. They are in highly finished Persian style, and remarkable for the diminutive size of the figures introduced.

On the fly-leaf: "Presented by Sir Richd. Worsley, Bart., who procur'd it at Aleppo from a Persian who bro't it from Ispahan."

The following Rubā'ī in praise of the binding is stamped in relief on both sides of the cover :

این جلد چون نقش روی خوبان طراز
آراسته بیکرست و بیننده نواز
یا خود در جنتست کز عالم فیض
بر ناظر این کتاب میگردد باز

257.

Or. 3322.—Foll. 123; $8\frac{3}{4}$ in. by 6; from 20 to 25 lines, $4\frac{1}{2}$ in. long; written in bold archaic Neskhi, apparently in the 14th century. [SIDNEY CHURCHILL.]

Collected works in prose and verse of Sharaf ud-Dīn Faẓl-ullah al-Ḳazvīni.

The author is chiefly known by his history

of the ancient kings of Persia, كتاب المصمم, which is not included in the present volume. See the Persian Catalogue, p. 811*b*; Pertsch, Berlin Catalogue, no. 428; and Ethé, no. 285. His name appears in the following heading, fol. 82*a*: هذه القصيدة الموسومة بمرآة النجاة من مختصرات الامام العالم العارف الفاضل واضح الدقائق ولحقايق محبوب الخالق والخالق شرف المله ولحق والدين فضل الله القزويني رحمة الله عليه

The MS. is imperfect at beginning and end. It has also some internal lacunae, so that the following three works which it contains are more or less defective.

I. Foll. 1*a*—21*b*. A work, the main subject of which is a contest between the candle and the lamp, محاضرة شمع وقنديل, which the author professes to have overheard in a mosque. It begins abruptly with the following lines:

اكرموا عمتمكم النخل از مايه نباتي بهرتبت حيواني
ترقى كند
بتدریج و قرار و انتظار و تربیت كرد
مه نوبدرو باران در و خون مشك و حجر كوهر

The work is written in very ornate prose, freely interspersed with Arabic sentences written in large character, and with Arabic and Persian verses. In the introduction the author complains of the infirmities of age. He was then over seventy, or, as he poetically puts it, "the eagle of old age had made its nest on the summit of seventy and odd years," اکنون که عقاب کبر سن بر قله هفتاد و اند اشیا نه ساخت. He then describes the hesitations he went through before starting on a journey, which brought him, A.H. 732, to the royal camp of Abu Sa'īd Bahādur at Ujān, اروجان, and the gracious reception he met with at the hands of that sovereign's Vazir, Ghiyāṣ ud-Dīn Muḥammad B. Rashīd,

whom he followed to Tabrīz, and for whom he wrote this work.

This copy is imperfect; it breaks off at this line, fol. 21*b*: بارها دعوى فوران اشك و هملان و سرشك و سيلان دمع كردى

II. Foll. 22*a*—57*a*. A treatise on the art of epistolary composition, designated in the colophon as الترسيل النصريه, and probably so called from its being dedicated to the author's royal patron, Atabek Nuṣrat ud-Dīn, who reigned A.H. 695—733.

It begins in the course of a section relating to the formulas of prayer or blessings which are to follow the names of kings and men of rank in letters addressed to them. The next-following chapter has this heading: در بيان مقادير سخن و نشاخن اسلوب و طرز هر كس از ارباب سخن The remaining contents may be briefly described as follows: Dates of month and year, fol. 24*a*. Titles and honorific epithets used in addressing the following persons: the Pādishāh, the Amir ul-Umarā, the Atabek, kings of Shabānkārah, the Ṣāhib Dīvān, kings of Fārs, Amīrs, and various classes of men of lower degree, concluding with the eunuchs and ladies of the Harem, fol. 25*a*. Models of letters suitable for various occasions, including appointments to the offices of Kazi, Mudarris, Shiḥnah, and Mustaufi, fol. 32*a* (two of the letters are dated, A.H. 727 and 730). Arabic and Persian verses suitable for quotation in correspondence, fol. 51*a*—57.

III. Foll. 57*b*—83*b*. The Divan, beginning with a Kasidah in praise of the Atabek Nuṣrat ud-Dīn, the heading of which is: يمدحه [بمدح] الملك الاعظم نصره لالحق والدين طاب مثواه

Beg. سايه لطف خدا مطلع خورشيد ظفر
شاه كاوس نسب خسرو جمشيد سير

The contents are not systematically arranged, partly owing, perhaps, to lacunae and transpositions in the MS. They are largely made up of short pieces (Kīṭ'ahs) of two lines or more, expressing religious thoughts or moral sentiments, with such headings as در مرتبه, در توکل و اعتماد, در دلوری, صبر, &c. Besides the initial Kasidah, the Divan includes the following longer poems: 1. A Kasidah entitled Mir'āt un-Najāt, being a religious poem on the resurrection and the duty of preparing for death, fol. 82*a*, beginning:

یا خالق البریه یا واهب العطا

2. A Tarjī', fol. 107*b*, with the following burden:

که همه هرچه است یک سر اوست
جان و جانان و دلبر و دل و دوست

3. A Kasidah in praise of the Vazir Ghiyāṣ ud-Dīn Muḥ., illustrating various poetical figures, with explanatory glosses, fol. 112*b*:
قصیده المصنوعه من کلامه یمدح صاحب الاعظم مالک
رقاب الامم غیاث الدنیا والدين محمد اعلى الله شانہ

Beg. اکنون که شد ز سنبل و گل باغ جون نکار

There is also a Kīṭ'ah addressed to the Vazir 'Aṭā Malik, fol. 120.

258.

Or. 4482.—Foll. 342; 7¼ in. by 3½; 19 lines, 1½ in. long, with 26 diagonal lines in the margin; written in fair Nestalik with gold-ruled columns; dated (fol. 166*a*) 12 Rabī' I., A.H. 1010 (A.D. 1601).

I. Foll. 1—166. دیوان شیخ اوحدی

The Divan of Auḥadi, who died A.H. 738. See the Persian Catalogue, p. 618*b*.

Beg. سر پیوند ما ندارد یار

چون توان شد ز وصل برخوردار

Contents: Kasidahs and Tarjī'-bands, some

of which are in praise of the Imams, fol. 1*b*. The Tarjī' beginning هوس کعبه و آن منزل و آن راه, noticed in the Persian Catalogue, is found on fol. 4*a*. Ghazals in alphabetical order, fol. 11*b*, beginning:

راه کم کردم چه باشد کبر بر آری مرا
رحمتی بر من کنی واندر پناه آری مرا

A Marṣiyah, fol. 27*a*. Another alphabetical series of Ghazals, fol. 27*b*, beginning:

ای غم عشق تو یار غار ما
جز غمت خود کس نزیدد یار ما

Rubā'is, fol. 158*a*, beginning:

یا رب جبروت و پادشاهیت که دید
کنده کرم نا متناهیست که دید

II. Foll. 166*b*—239*a*. جام جم, Jām i Jam, a Masnavi by the same poet. The date of composition in the epilogue is A.H. 733, as in the copy described in the Persian Catalogue, p. 619*b*. For other MSS. see Pertsch, Berlin Catalogue, no. 834; the Strassburg Catalogue, no. 3; and Ethé, Bodleian Catalogue, no. 785.

III. Fol. 239*b*—248*b*. ده نامه, Dah Nāmah, another Masnavi by the same poet.

Beg. بنام آنکه مارا نام بخشید
زبان را در فصاحت کام بخشید

This Masnavi contains ten letters addressed by an imaginary lover to his mistress. It was composed, as stated in the prologue, at the request of the Vazir Vajih ud-Dīn Shāh Yūsuf, a grandson of Naṣir ud-Dīn Ṭūsī, who was tired of the old Dah Nāmahs, and wanted one which had the charm of novelty. Compare Haj. Khal., vol. iii., p. 239. A copy is mentioned in Molla Firūz Library, p. 128.

The poem was written A.H. 706, as stated in this line at the end:

بسال ذال و واو از سال هجرت
پایان بردم این در حال هجرت

IV. Foll. 249*b*—342*b*. دیوان فغانی

The Divan of Fighāni, who died A.H. 925. See the Persian Catalogue, p. 651*a*.

Beg. خطی که یکرشمش آب روی نه چمنست
نشان خاتم سلطان دین ابو الحسنست

Contents: Kasidahs, fol. 249*b*. Ghazals, fol. 268*a*, beginning:

ای سر نامه نام تو عقل کره کشای ما
ذکر تو مطلع غزل عشق سخن سرای ما

Kitāhs, fol. 339*b*, beginning:

فغانی فی المثل در عالم خاک
اگر نازنا نمی یابی و کر آب

Rubā'is and Fardiyyāt, fol. 340*a*, beginning:

تا هستی ما فزای مطلق نشود
جانرا صفت بقا محقق نشود

For other copies see Ethé, no. 992, and Pertsch, Berlin Catalogue, no. 900.

259.

Or. 4932.—Foll. 142; 7½ in. by 4; 15 lines, 2½ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins; dated Herat, 1 Jumāda II., A.H. 1036 (A.D. 1627). Bound in stamped and gilt leather.

[THO. FIOTT HUGHES.]

جام جم

"Jām i Jam;" a poem by Auḥadi. See the preceding MS., art. II.

The date of composition, A.H. 733, is given in the following line, fol. 140*b*:

چون ز تاریخ بر کشادم فال
هفتصد رفته بود و سی و سه سال

Copyist: فخرالدین احمد المشهور بملا خورد الکاتب

260.

Or. 3387.—Foll. 325; 10 in. by 5; about 19 lines, 3 in. long; written in fair Nestalik; dated 22 Muḥarram, A.H. 841 (A.D. 1437).

[SIDNEY CHURCHILL.]

دیوان عتیقی

The Divan of Jalāl ud-Dīn 'Atīki, of Tabriz, who died A.H. 744. See Taqi Kāshi, Oude Catalogue, p. 18, no. 72.

Beg. ای صبا داری نسیم آشنائی مرحبا
زنده ام کردی جزاک الله خیرا یا صبا

In the Haft Iklīm, fol. 512, the poet is called Jamāl ud-Dīn 'Atīki. He was a son of Ḳuṭb ud-Dīn 'Atīki, who was also a native of Tabriz and a poet. Jamāl ud-Dīn was a favourite with the Vazir Khwājah Rashīd ud-Dīn. The father, Ḳuṭb ud-Dīn, and the son, Jalāl ud-Dīn, are noticed together in Majma' ul-Fuṣaḥā, vol. i., p. 338.

This very extensive Divan consists exclusively of Ghazals and of Rubā'is, both arranged in alphabetical order. The latter begin, fol. 310*a*, as follows:

نتوان گفتن ز نامسلمانیه
کان زلف کند بدل ز ویرانیها

261.

Or. 4910.—Foll. 140; 8 in. by 4¾; 12 lines, 2½ in. long; written in fair Nestalik; dated Jumāda I., A.H. 1237 (A.D. 1822).

I. Foll. 1—95. Laili Majnūn, a Turkish poem by Fuṣūli. See the Turkish Catalogue, p. 206*b*.

Beg. دهقان حدیقه حکایت صرافجواهرروایت

This copy wants the prologue and the epilogue. Its contents correspond with foll. 16*a*—92*b* of Or. 405.

II. Foll. 96—140. A selection from the Divan of Ibn Yamīn, designated in the colophon as منتخبات من ديوان ابن يمين جار الله قدس

الله روحه

The author, whose proper name was Fakhr ud-Dīn Maḥmūd Faryūmadi, died A.H. 745. See the Persian Catalogue, p. 825*b*, III., and the Oude Catalogue, p. 433.

The first piece is a short Kasidah addressed to a king not named, and beginning:

ای بیک پی خجسته نسیم سحرکھی
لطفی کن از برای دل خسته رهی

The second is a short moral poem in the shape of a Ghazal, beginning:

اکر ز ابر بلای سپهر زنگاری
فشاند بر کل زردم سرشک کنگاری

Most of the contents consist of *Kiṭ'ahs* without any systematic arrangement. For MSS. of the Divan see the Petersburg Catalogue, no. 403, and the Bodleian Catalogue, no. 790. Two copies of the *Muḳaṭṭa'āt* are noticed in the Vienna Catalogue, nos. 563-4. A German translation by Schlechta-Vssehrd was published in Vienna, 1852.

Copyist: محمد حسن بن اسد بیک ساکن
الارومی من طائفة الکهر

262.

Or. 3375.—Foll. 234; 9 in. by $5\frac{3}{4}$; 19 lines, 4 in. long; written in fair Nestalik, apparently in the 15th century.

[SIDNEY CHURCHILL.]

ديوان خواجو

The Divan of Khājūi Kirmāni, who died about A.H. 750. See the Persian Catalogue, p. 620.

Contents: 1. Kasidahs and Tarjī's, being mostly laudatory poems arranged under the

personages in whose praise they were composed, with headings giving their names in full.

This section begins with a Kasidah rhyming in *ar*, the first sixteen Baits of which have been supplied by a later hand. It begins with this line:

همه را کل بدست و مارا خار
همه را بهره کنج و مارا مار

This Kasidah is quoted in *Majma' ul-Fuṣṣalā*, vol. ii., p. 16, and said to be an imitation of a poem by Sanā'i. The first section includes Kasidahs addressed to the last Moghul sovereign, Abu Sa'īd Bahādur Khān, to his Vazir, Ghiyāṣ ud-Dīn Muḥammad, to Amīr Mubārīz ud-Dīn Muḥammad, founder of the Muẓaffari dynasty, to *Qāzi* Shams ud-Dīn Maḥmūd B. Ṣā'in (v. Persian Catalogue, p. 621*a*), and to other princes, officials, and saints of the period.

2. A second series, consisting mostly of *Muḳaṭṭa'āt*, fol. 57*b*, beginning:

شک مریم ریختم چون شمع و آنکه چون مسیح
پیش این محراب مینا تا سحر کردم قیام

3. Ghazals in alphabetical order, fol. 80*b*, beginning:

سبجان من یسبحه الرمل فی الفقار
سبجان من تقدسه الحوت فی البحار

The same beginning is noticed by Ethé, *Bodleian Catalogue*, no. 794, art. 8. The sixth piece, which is really the first of the alphabetical series, begins:

میروذ آب رخ از باد؟ کلرنگ مرا
میزند راه خرد زمزمه جندک مرا

4. Another and larger series of Ghazals not alphabetically arranged, foll. 129*a*—234*a*, imperfect at the beginning.

The first complete Ghazal begins:

خوشا خراب محبت ز ساغر ازی
قدح بروی صبوحی کنان لم یزلی

The Divan of Khwājū is included in his Kulliyāt, described by Ethé, Bodleian Catalogue, no. 794.

263.

Or. 2833.—Foll. 779; 13 in. by $9\frac{3}{4}$; 27 lines, $6\frac{1}{2}$ in. long, with about 58 oblique lines round the margins; written in neat Persian Neskhi in four gold-ruled columns, with a rich and highly finished double-page 'Unvān, gold headings, and illuminated marginal ornaments; dated Shiraz, last decade of Ramaẓan, A.H. 807 (A.D. 1405).

[SIDNEY CHURCHILL.]

ظفر نامه

The Z̄afar Nāmah, a Muslim chronicle in verse by Ḥamd-ullah Mustaufi, with the Shahnāmah of Firdausi in the margins.

Beg. بنام خدائی کی هست و یکیست
جز او در دو کیتی خداوند نیست

In the preface of his Ta'rikh i Guzīdah, written A.H. 730, the author states that he was then engaged on an extensive versified chronicle, which he intended to complete in 75,000 Baits. See the Persian Catalogue, p. 81a. That plan was carried out, and the result was the present work, which is stated in the prologue, fol. 5a, to comprise exactly the above number of Baits, or about 10,000 Baits for each century:

دربن نامه از هفصد و جند سال
بگفتم حکایت زهر کونه حال
سخن شد بهر صد ده اندر هزار
بهفتاد و پنج آمد آنرا شمار

After dwelling in the prologue on the excellency of poetry, the author bestows a glowing eulogy on the Shahnāmah of Firdausi, but deploras the corrupt and defective

condition of the copies of the poem current in his day. Although he knew on good authority that it originally consisted of 60,000 lines, he hardly ever found in any copy more than about 50,000. He therefore brought together the best MSS. he could find, and spent six years in compiling from them a standard text brought up to the legitimate number of 60,000 lines. This is the text found in the present copy. It occupies the margins from the beginning to fol. 736a, where the Z̄afar Nāmah ends, and from that point to the end of the volume it fills the centre of the page as well as the margins.

The author relates further how he had been urged by his friends to compose a rhymed history, as a sequel to the Shahnāmah and in the same form, and how, after some pleas of inability, he had yielded to their instances and had set to work, but not before invoking Firdausi's blessing on his book, in the hope that a single verse in it might win for him God's mercy, as had been the case with his predecessor. On that occasion he tells the well-known anecdote of the holy Shaikh, Abu'l-Kāsim Gurgāni, who had at first refused to perform the prayer over the corpse of Firdausi.

At the suggestion of the author's friends, the chronicle was called Z̄afar Nāmah:

ظفر نامه کن نام این نامه را
بذین تازه کن رسم شهنامه را

It is divided into three parts designated by the terms Kitāb or Kism, treating respectively of the Arabs, the Persians, and the Moghols, as stated in the following lines, fol. 5a:

کتاب نخستین ز کار عرب
بدید آمده نکتهای عجب
باسلامی انرا لقب آمده
جو اسلام از اهل عرب آمده

کتاب دوم شرح حال عجم
 در او کشته بینا ز بیش و ز کم
 با حکام آنرا نهادم بنام
 جو بر حکم دین آن دول شد تمام
 کتاب سیوم آمده از مغول
 فروزنده چون از چمن برک کل
 بسطانی آمد مر آنرا خطاب
 جو دارد بسطان دین انتساب

From the epilogue, fol. 736*a*, we learn that the author, who was forty years when he began the work, spent fifteen years upon its composition; and that out of the 75,000 lines of which it consists, 25,000 are devoted to the Arabs, 20,000 to the Persians, and 30,000 to the Moghols:

کشیدم درین بانزده سال رنج
 بکفتم سخن بانزده بار بنج
 عرب بیست و پنج و عجم بیست هزار
 مغول سی هزار آمد اندر شمار

About his sources the author is reticent. He says vaguely that he drew his information from Arabs and from Moghul chiefs:

ز تازیك و از سروران مغول
 بچستم حکایت ز جزو و کل

He concludes with the date of completion, which he gives according to three eras, namely, A.H. 735, the year 1644 of Alexander, and the year 702 of Yezdegird:

ز هجرت شده هفصد و سی و پنج
 بر از رنج این نامه ام بود کنج
 ز اسکندری از هزار این زمان
 جل و جار و سیصد [ششصد] فزون سالیان
 ز شه یزدکردی دو بر هفتصد
 فزون کشته شد رهنمایم خرد

کتاب ظفر نامه کردم تمام
 ز ما بر بیمبر درود و سلام

In spite of the poetical form which he adopted, the author is very precise as to facts and dates, and his third book will be found valuable for the history of the Moghul period. He gives, for instance, fol. 512*a*, a very vivid description of the wholesale slaughter wrought by the Moghols in his native place, Kazvin. His information was partly derived from his great-grand sire, Amīn Naṣr Mustaufi, who was ninety-three years old at the time.

The contents of the *Zafar Nāmāh* are the following:

Book I., with the heading *قسم الاسلامیه من کتاب ظفر نامه*. Life of Muḥammad, fol. 5*b*. Khilāfat of Abu Bakr, fol. 99*b*. ‘Umar, fol. 113*b*. ‘Osman, fol. 134*a*. ‘Ali, fol. 140*b*. Ḥasan, fol. 153*a*. Banu Umayyah, fol. 154*a*. Banu ‘Abbās, fol. 200.

Book II. Persian dynasties, with the title *قسم الاحکامیه من ظفر نامه فی ذکر العجم*. Saffāris, fol. 255*a*. Sāmānis, fol. 261*b*. Ghaznavis, fol. 276*a*. Ghūris, fol. 297*b*. Dailamān, fol. 304*b*. Saljūqs, fol. 320*a*. Saljūqs of Rūm, fol. 376*a*. Khwārazmis, down to the death of Sultan Jalāl ud-Dīn, fol. 380*a*. Ismā‘ilis of Iran, fol. 409*a*. Salghuri Atābaks of Fārs, fol. 435*b*. Ḳarakhitā’is of Kirmān, fol. 440*b*.

Book III. Moghols, *قسم السلطانیه من کتاب ظفر نامه فی ذکر المغول*. Origin of the Turks and Moghols, fol. 447*b*. Oghūz Khan, first ruler of the Turks, fol. 448*a*. His son Gurkhān, fol. 450*b*. History of the Moghols after Oghūz Khan, fol. 451*a*. Alānḳuwā, ancestress of Chingīz Khan, fol. 452*a*. Būdunjar, ninth forefather of Chingīz Khan and his descendants down to Basūgāi, fol. 454*a*. Chingīz Khan, fol. 459*b*. Okotai Ḳā‘ān, fol. 529*b*. Tūshi Khan and his descendants in Dasht Kipchak, fol. 551*a*. Jaghatai Khan

and his successors in Turan, fol. 552*a*. Tūli Khan, fol. 553*a*. Barkatāi Khātūn, fol. 553*b*. Kuyuk Khan, fol. 554*b*. Mangu Kā'ān, fol. 557*b*. Timūr Kā'ān and his successors, fol. 580*a*. Hulagu Khan, fol. 581*b*. Abaqa Khan, fol. 632*b*. Aḥmad Khan, fol. 645*a*. Arghun Khan, fol. 655*a*. Kaikhatu Khan, fol. 662*a*. Bā'idu Khan, fol. 666*a*. Ghazan Khan, fol. 674*b*. Uljaitu Sultan Muḥammad, fol. 708*a*. Abu Sa'īd Bahādur Khan, foll. 722*a*—735*b*.

The last events recorded in the reign of Abu Sa'īd are the deposition and banishment of Amīr Shaikh Ḥasan, A.H. 732, and the arrest of some rebellious Amīrs who had besieged the Sultan in his palace, A.H. 734. In the section relating to Hulagu, a full list of his descendants, tabulated in Siyāḡ form, occupies foll. 627—31. Further on, foll. 684—92, the author gives a poetical version of the Pand Nāmah of his master Rashīd ud-Dīn in twelve Majlis.

The transcriber's name at the end of the Shah Nāmah is Maḥmūd al-Ḥusaini. The same name, with the addition of بن سعید بن عبد الله, is found in the colophon of the Zafar Nāmah, fol. 736*a*; but there it has evidently been substituted for another name which had been erased.

This MS. was noticed in the Athenæum for 1885, p. 314.

264.

Or. 2947.—Foll. 146; 7½ in. by 4½; 16 lines, 2½ in. long; written in Neskhī, apparently early in the 19th century.

[SIDNEY CHURCHILL.]

The collected works of 'Ubaid Zākāni, who died A.H. 772. See the Persian Catalogue, p. 809*b*, and the Oude Catalogue, p. 527.

This copy is imperfect at beginning and end. The contents are as follows:

I. Foll. 1*a*—47*b*. The Divan, comprising: 1. Kasidahs and occasional pieces, many of which are in praise of the reigning sovereign of Fārs, Jamāl ud-Dīn Shaikh Abu Ishāḡ (A.H. 742—754; see the Persian Catalogue, p. 435*b*). The first complete Kasidah begins:

خوش آن نسیم که بوئی ز زلف یار آرد
بعاشقی خبر بار غم کسار آید

2. Fol. 25*b*. Ghazals, in which the poet calls himself عبید زاکانی, and sometimes عبید زاکانی; beginning:

خوشا کسی که ز عشق و میش رهائی نیست
غمش زرنندی و میلاش دیار سائی نیست

3. Fol. 32*a*. Rubā'is, beginning:

ای درس هر کس از تو سودای دگر
در راه تو هر طایفه را رای دگر

4. Fol. 35*b*. Tarjī'-bands, beginning:

وقت انشد که کار در پایم [در پابم]
در شتابست عمر بشتابم

5. Fol. 39*b*. Masnavis, beginning:

جهان پهلوان رستم زورمند
که بر چرخ کردان فکندی کمند

6. Fol. 42*a*. Kīṭ'ahs and short pieces of two Baits, of a licentious nature, designated at the end as التضمینات. Imperfect at the beginning.

II. Fol. 48*a*. A Masnavi, the poet's own love-story, beginning:

خدایا [تا] ازین فیروزه ایوان
فروزد ماه و مهر و تیر و کیوان

The prologue contains a dedication to Shaikh Abu Ishāḡ, and in the epilogue is found the date of composition, A.H. 751:

به بهتر طالع فرخنده تر فال
ز هجرت نهصد [هفصد] و پنجاه و یکسال

بِنظم آوردم این درد دل ریش
بهر کس باز کفتم قصه خویش

The poem is mentioned as عشاق نامه by Sprenger, Oude Catalogue, p. 527, and by Flügel, Vienna Catalogue, no. 567, art. 2.

III. Fol. 69*b*. نوادر الامثال, rare proverbs, or maxims of prophets and sages, in prose and verse; Arabic.

Beg. الحمد لله المنزه عن الانداد والامثال

See the Vienna Catalogue, no. 567, art. 4.

IV. Fol. 85*b*. ده فصل, humouristic definitions of current words, in ten chapters, also called تعريفات.

Beg. شکر و ثنا حضرت خالق را جل ذکره

See Fleischer, Leipzig Catalogue, no. 306, fol. 67; the Vienna Catalogue, no. 567, art. 7; and Pertsch, Berlin Catalogue, no. 9, art. 9.

V. Fol. 89*b*. اخلاق الاشراف, a satire on contemporary manners.

Beg. شکر نامحصور و حمد نامحدود حضرت واجب الوجودی را

See Fleischer, *ib.*, fol. 59; Vienna Catalogue, *ib.*, art. 3; and Pertsch, Berlin Catalogue, no. 14, art. 69.

VI. Fol. 106*b*. رساله دلکشا, a collection of witty sayings and comic anecdotes in Arabic and Persian.

Beg. الحمد لله على نعمه و نواله ومنه

See Fleischer, *ib.*, fol. 72, and the Vienna Catalogue, no. 567, art. 5.

VII. Foll. 140*b*—146*b*. رساله ریش, a humouristic treatise on beard.

Beg. شکر و سپاس پادشاهی را که بدست مشاطه قدرت

It ends abruptly with this first line of a Rubā'ī:

آن نوع بلا که ریش میخوانندش

See the Vienna Catalogue, *ib.*, art. 6.

Some of the above writings have been edited in a volume printed at Constantinople, A.H. 1303, under the title منتخب لطائف نظام الدین مولانا عبید زاکانی. That edition contains a notice of the poet and the following treatises: Akhlāk ul-Ashrāf (above, art. v.), Rīsh Nāmāh (art. vii.), Ta'rifāt (art. iv.), Masnavi i Jalq (fol. 37*b* of this MS.), Taẓmīnāt u Ḳīṭa'āt (art. i., 6), and Risālah i Dilgushā (art. vi.).

265.

Or. 2815.—Fol. 317; 8 in. by 4½; 17 lines, 2¾ in. long; written in elegant Nestalik, with three 'Unvāns, gold-ruled columns, and gilt headings; dated A.H. 883 (A.D. 1478).

[SIDNEY CHURCHILL.]

دیوان سلمان ساوجی

Collected poems of Salmān Sāvaji, who died A.H. 779 (see the Persian Catalogue, p. 624*b*), as follows:

I. Fol. 2*a*. Kasidahs and Tarjī'-bands, wanting the first page, beginning with the 14th Bait of the opening Kasidah in praise of God, the first line of which is, هر دل که در هوای هویت مجال یافت. See the Oude Catalogue, p. 555; Pertsch, Berlin Catalogue, no. 837; and Ethé, Bodleian Catalogue, no. 807.

The contents, which are not alphabetically arranged, consist mostly of Kasidahs in praise of Amīr Shaikh Ḥasan, of his wife Dilshād Khātūn, and of his son Sultan Uvais. The section breaks off with the tenth Bait of a

Kasidah in praise of the latter prince, which begins :

ذره از پی خورشید بجان میکردید
 لله الحمد که آن ذره بخورشید رسید

II. Fol. 106*b*. کتاب ترجیع, Book of the Tarjī's. Of this section the first page is alone extant. It contains the beginning of a Tarjī' which is found entire in Add. 27,314, foll. 326*b*—328. It begins :

ما مریدان کوی خماریم
 سر بهسجد فرو نمی آریم

III. Fol. 117*a*. Ghazals, in alphabetical order, slightly imperfect at the beginning. The first extant Ghazal begins :

نظری نیست بحال منت ای ماه چرا
 سایه برداشت ز من پیرو تو ناکاه چرا

IV. Fol. 219*b*. Rubā'is, beginning :

دستت جو بگارد کلک را بنزاشید
 دانی که سرانگشت تو جون بخزاشید

V. Fol. 223*b*. خورشید و جمشید, Khwushīd u Jamshīd, a Masnavi. See Pertsch, Berlin Catalogue, no. 837, art. 2, and the Persian Catalogue, p. 625*a*, I.

VI. Fol. 284*b*. فراق نامه, the book of absence, a Masnavi. See the Persian Catalogue, p. 625*b*, II.

Copyist : عبد الوهاب بن سلیمان خاکی

266.

Or. 4909.—Foll. 376 ; $6\frac{3}{4}$ in. by 5 ; 15 lines, $2\frac{1}{2}$ in. long, with ten additional lines in the margin ; written in small and neat Nestalik, with gold-ruled columns and with illuminated titles and gold headings ; apparently in the 15th century.

The Divan of the same poet, with the usual beginning : هر دل که در هوای جلالت مجال یازت

Contents : Kasidahs and Tarkibs, fol. 1*b*. Marāṣi, fol. 138*a*, beginning :

ای صبحدم چه شد که کرببان دریده

Muḩaṩṩa'āt, fol. 146*a*, beginning :

حیذا صدر صفه که بهشت [بهست]

بهمه بایه از بهشت برین

Tarjī'āt, fol. 171*b*, beginning :

ما مریدان کوی خماریم

Ghazals, in alphabetical order, fol. 176*a*, beginning :

اکر حسن تو بکشاید نقاب از چهره دعوی را

Rubā'is, fol. 269*a*, beginning :

نقشیست درین خانه اکر وا خواند

Khurshīd u Jamshīd, fol. 275*b*. Firāk Nāmah, fol. 349*a*.

The last poem is imperfect at the end. At the bottom of the last page is written ۷۹۵ در هجره نبوی *i.e.* A.H. 795 ; but whether this was the original date of the MS. is uncertain.

267.

Or. 2710.—Foll. 207 ; $4\frac{5}{8}$ in. by $2\frac{3}{4}$; 12 lines, $1\frac{3}{4}$ in. long ; written in small and neat Nestalik, with two double-page 'Unvāns, gold-ruled columns, and miniatures ; dated Wednesday, 14 Jumāda I., A.H. 1025 (A.D. 1616). Bound in painted and glazed covers.

دیوان حافظ

The Divan of ḩāfīz, who died A.H. 791. See the Persian Catalogue, p. 627*b*.

Contents : Preface of Gulandām, fol. 3*b* (see the Persian Catalogue, p. 628*b*). It may be added that ḩivām ud-Dīn 'Abdullah, whose lecture-room, according to Gulandām, ḩāfīz used to attend, was the greatest doctor

of Shīrāz in his day. He died, as stated in the Shadd ul-Izār, Or. 3395, fol. 45*b*, A.H. 772). Kasidahs, fol. 9*b*, beginning:

ثنا کویم خداوندی که بی مثل است و بی همتا
پس ازو نعت پیغمبر ز جان و دل کنم انشا

This section ends with a Tarjī‘ in praise of the Imām Shāh i Khurāsān, and with a Masnavi beginning:

ایا نسیم سحر جانم فدای تو باد

Ghazals in alphabetical order, fol. 25*b*, with the usual beginning: الا یا ایها الساتی

Masnavis, fol. 198*b*, beginning:

ساتیا سایه ابراست و بهار و لب جوی

(This section includes the Sāki Nāmāh, fol. 200*a*, and the Mughanni Nāmāh, fol. 201*a*, both abridged.)

Kiṭ‘ahs, fol. 202*b*, beginning as in the Calcutta edition of 1791, fol. 134*b*:

خسروا دادکرا بچردلا شیر کفا
ای جلال تو به انواع هنر ارزانی

Rubā‘is, fol. 204*b*, beginning, as in the Calcutta edition of 1791, fol. 150:

جز نقش تو در نظر نیاید مارا
جز کوی تو رهگذر نیاید مارا

Copyist: محمد رحیم

The MS. contains five miniatures, nearly whole-page, in modern Persian style, at foll. 57, 73, 106, 129, and 160.

To the editions of the Divan mentioned in the Persian Catalogue may be added that of Major H. S. Jarrett, founded upon Brockhaus's text, and printed in Calcutta, 1881. A literal English translation with notes, by H. Wilberforce Clarke, Calcutta, 1891, is based upon Major Jarrett's text. For MSS. see Rosen, Institut, nos. 66—76; Pertsch, Berlin Catalogue, nos. 840—53; and Ethé, Bodleian Catalogue, nos. 815—53.

268.

Or. 3247.—Foll. 75; 13 in. by 8 $\frac{3}{4}$; 12 lines, 4 $\frac{1}{4}$ in. long; written in large and elegant Nestalik, with a whole-page and a single-page ‘Unvān, gold headings, and gold-ruled margins, and with two whole-page miniatures in good Persian style, about A.H. 907 (A.D. 1501-2). The wide margins are covered with coloured designs.

[SIDNEY CHURCHILL.]

The Divan of Hāfiz, with a preface by Bayāni.

Beg. of preface:

این کنج معانی که تویی از عیب است
نقشی است که از صحیفه لا ریب است

... یا کریم حمدا متوالیا لمن نظم بقدرته بیان المتکلمین

The writer's name appears in the following line, fol. 6*a*:

رسید اشارت عالی که نام خویش بکن
بیانی کلاک بیانی برین صحیفه رقم

This recension of the Divan was compiled, as stated in the preface, from various MSS., A.H. 907, by the Shāh-zādah Abu 'l-Faḥ, son of Sulṭān Ḥusain Baiḡarā. The writer of the preface was the successor of Mir 'Ali Shīr, Khwājah 'Abdullah Marvārīd, poetically surnamed Bayāni, who died A.H. 922. See the Persian Catalogue, p. 109*a*.

The Divan contains only Ghazals in alphabetical order, with the usual beginning, and three Rubā‘is at the end.

The first page is covered with ‘Arzdidahs and seals of the reign of Shāhjahān. The earliest of the latter is dated A.H. 1042.

269.

Or. 4773.—Foll. 203; 7 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$; 12 lines, 2 $\frac{1}{2}$ in. long; written in fair Nestalik, with

two 'Unvāns and gold-ruled columns, apparently in the sixteenth century.

The Divan of Hāfiz, with the preface of Gulandām, foll. 1—7*a*.

Contents: Ghazals, alphabetically arranged, with the usual beginning, fol. 7*b*. A Masnavi, fol. 186*b*, beginning:

سر فتنه دار دگر روزگار
من و مستی فتنه چشم یار

A Saḳi Nāmāh, fol. 189*a*, beginning:

بیا ساقی از من برو پیش شاه
بگو این سخن کین شه جم کلاه

Kitāhs, fol. 191*b*, beginning:

نور خدا نهایت آئینه مجردی

Mukhammas, fol. 196*b*, beginning:

در عشق تو ای صنم چنانم
کز هستی خویشتن بچانم

Tarkīb, fol. 198*b*, beginning:

ماهی جو تو آسمان ندارد
سروری جو تو بوستان ندارد

Rubā'is, fol. 200*b*, beginning:

مردی ز کزنده در خیبر پرس
اسرار گرم ز خواجه قنبر پرس

The original text breaks off at fol. 201*b*. A last folio has been supplied by a modern hand.

270.

Or. 4388.—Foll. 150; 5 in. by 3; 15 lines, 1½ in. long; written in small and neat Nestalik, with a double-page 'Unvān, gold-ruled columns, and gilt borders, apparently in the 17th century. [WALLIS BUDGE.]

The Divan of Hāfiz, consisting chiefly of Ghazals in alphabetical order, with the usual beginning. They are followed, fol. 139*a*, by

a Tarjī'-band (Calcutta edition of 1791, fol. 139*b*) beginning:

ای داده بباد دوستداری
این بود وفا و عهد داری

After this come a few Kitāhs, Masnavis, and Rubā'is; but the latter part of the MS., foll. 143—150, as well as foll. 3—7 at the beginning, is disfigured by holes, and more or less of the writing is lost.

271.

Or. 3588.—Foll. 182; 8½ in. by 4½; written in fair Nestalik in three gold-ruled columns, with about 18 oblique lines in each column; dated (foll. 115 and 160) Zulhijjah, A.H. 1086 and A.H. 1088 (A.D. 1676—78).

[SIDNEY CHURCHILL.]

I. Foll. 1—115. The Divan of Hāfiz.

Contents: Preface of Gulandām, wanting the first leaf, fol. 1*a*. Kasidahs, fol. 3*a*, beginning:

ای در رخ تو پیدا انوار پادشاهی
وز فکرت تو پنهان صد حکمت الهی

The same beginning is noticed by Pertsch, Berlin Catalogue, no. 849.

The third Kasidah, beginning خیر مقدم مرحبا, is found in the Calcutta edition of 1791, fol. 6.

Ghazals, in alphabetical order, slightly imperfect at the beginning, fol. 8*a*. The first lines belong to the Ghazal beginning ای فروغ ماه حسن (Brockhaus's edition, no. 2).

Tarjī'-bands, fol. 98*a*, beginning as in Or. 4388:

ای داده بباد دوستداری

Masnavis, fol. 99*b*, beginning:

شاهی که پناه ملک و دینست
درخورد هزار آفرینست

Muḳaṭṭa'āt, fol. 106a, beginning :

بسمع اشرف فردوسی زمانه رسان
که ای ز روی تو روشن چراغ دیده حور

See Pertsch, Berlin Catalogue, no. 849.

Rubā'is, in alphabetical order, fol. 111a, beginning :

جز نقش تو در نظر نیاید مارا

See Pertsch, *ib.*, and supra, no. 267.

II. Foll. 115b—160a. دیوان شیخ علی بابا کوهی

The Divan of Shaikh 'Ali Bābā Kūhi.

Beg. بنام حضرت بیچون خالق دانا
که در دهان دلم اوست اینزمان کویا

'Ali Bābā, poetically surnamed Kūhi, was a disciple of Shaikh Abu 'Abdallah Muḥ. Khafif Shirāzi, surnamed Shaikh Kabīr, who died in Shiraz on the 23rd of Ramazan, A.H. 371 (Shirāz Nāmah, Add. 18,185, fol. 109b; Shadd ul-Izār, Or. 3395, fol. 26; and Pertsch, Berlin Catalogue, no. 605). Kūhi lived to a great age, and died, according to the Shadd ul-Izār, fol. 155b, A.H. 442, in great renown of sanctity, at Shiraz, where his tomb was an object of pilgrimage.

The Divan consists of religious poems in Ghazal form, arranged in alphabetical order. At the end there are some Rubā'is beginning, fol. 158b, as follows :

بیواسطه چشم خدا را دیدم
یعنی رخ یار مصطفی را دیدم

III. Foll. 160b—166a. An anonymous commentary expounding the mystic sense of the Ghazal of Ḥāfiẓ (Brockhaus, no. 525), beginning :

دیربست تا بحکم وجوب اداء حق اخوت در
شرع قنوت

It is followed, fol. 164b, by similar com-

ments on this line of Ḥāfiẓ (Brockhaus, no. 237):

بیر ما گفت خطا بر قلم صنع نرفت
آفرین بر نظر پاک خطا پوشش باد

IV. Foll. 169b—182a. An alphabetical series of Ghazals by a poet who designates himself by the takballuṣ Fāris.

Beg. ای در کنف ذات تو آسوده زبانها
وی راهروان سر کوی تو روازها

This is the poet mentioned as Faris by Sarkhush, Or. 470, fol. 102b. The line quoted there,

عشق آمد وزالایش تن بی اثرم کرد

is found in our MS., fol. 175b. The poet is probably the same as Mirza Muḥammad Fāris mentioned in several Tazkirahs without any further notice. See *Ṣuḥuf Ibrāhīm*, Berlin Catalogue, no. 663, 8 ف; Makhzan ul-Gharā'ib, Bodleian Catalogue, col. 361, no. 1947; and Rūz i Rūshan, p. 499. He must have lived before A.H. 1087, the date of the present copy.

Prefixed to the above, as a separate section, foll. 167b—169a, are a few Kasidahs probably due to the same poet.

Beg. ای از تو ریاض دل ما طور تمنا
یاد تو جگر سوزتر از آتش موسی

272.

Or. 4745.—Foll. 120; 8½ in. by 6; 16 lines, 5¼ in. long; written in the Hebrew character; dated the 8th day of Ailūl, A.M. 5499 (A.D. 1739). [SIDNEY CHURCHILL.]

The Divan of Ḥāfiẓ, with the heading :

دیوان کانه حافظ شیرازی

[دیوان خواجه حافظ شیرازی]

followed by the usual beginning :

אלא יא איהל סאקי אדר כאסו ונאווילהא
כה עשק אסאן נמוד אוול ולי אופתאד מושכלהא
[לא יא אייהא הסאקי אדר קאסא ו נאוילהא
קה עשק אסאן נמוד אוול ולי אפתאד משכלהא]

At the end of the alphabetical series of Ghazals are found the following sections :
Ghazals are found the following sections :
ולדו ; fol. 111*b* ; [فی المقطعات] פי אל נוקאטעאט
ולדו ; fol. 113*a* ; [وله تاریخات] תאריכאט
Nāmāh (סאקי נאמה), fol. 113*b* ; a Masnavi
(מסנבי), fol. 116*b* ; and the Rubā'is (רבעיעאט),
fol. 115*b*.

273.

Or. 3206.—Foll. 240 ; 9 in. by 6 ; 21 lines,
3½ in. long ; written in Neskhi, A.H. 966
(A.D. 1559). [KREMER, no. 184.]

The latter half of Surūri's commentary
upon the Divan of Ḥāfiẓ. See the Turkish
Catalogue, p. 157*b*, and Ethé, Bodleian Cata-
logue, no. 853.

274.

Or. 3205.—Foll. 518 ; 8 in. by 5½ ; 23 lines,
3¾ in. long ; written in Neskhi ; 17th century.
[KREMER, no. 183.]

Sūdi's commentary upon the Divan of
Ḥāfiẓ. See the Turkish Catalogue, p. 158*b*.

275.

Or. 2950.—Foll. 217 ; 7¼ in. by 4 ; 14 lines,
2¼ in. long, with about 27 slanting lines in
the margin ; written in small and neat Nes-
talik, with gold-ruled columns and some
illuminated headings ; dated Tuesday, 4 Sha-
ban, A.H. 888 (A.D. 1483).

[SIDNEY CHURCHILL.]

دیوان کمال خجندی

The Divan of Kamāl Khujandi, who died
A.H. 803. See the Persian Catalogue,
p. 632*b*.

It begins with a Kasidah in praise of God,
the first line of which is :

افتتاح سخن آن به که کند اهل کمال
بثناى ملك الملك خدای متعال

This is immediately followed by Ghazals in
alphabetical order, beginning :

ایها العطشان فی وادی الهوی
جوی جویان جانب دریا بیا

Muḳaṭṭa'āt, fol. 203*b*, beginning :

جو دیوان کمال افتد بدستت
نویس از شعرا و جندان که خواهی

Fardiyyāt, fol. 213*a* ; Rubā'is, fol. 213*b*,
beginning :

تا فکرت من بنهاد بنیاد سخن
آباد شد از من طرب آباد سخن

Foll. 216-17 should be taken after fol. 6.
For other MSS. see the Strassburg Cata-
logue, no. 13 ; the Berlin Catalogue, no. 854 ;
and the Bodleian Catalogue, no. 857.

Copyist : شاه بور بن خداداد شاه بور اصفهانی

The margins form a continuous text. It
consists of extracts, mostly Ghazals in alpha-
betical order, from the Divans of the follow-
ing ten poets :

Khusrau (Dihlavi), foll. 2—6, 216-7, 7—38.

Beg. باز دل کم کشت در کویش دیوانه را

Ḥāfiẓ Shīrāzi, fol. 38*b*.

Beg. ساقی بنور باده بر افراز جام را

Ḳāsim (ul-Anvār), who died A.H. 837
(Persian Catalogue, p. 635), fol. 63*b*.

Beg. بسوخت آتش عشق تو زهد و تقوی را

Jāmi, fol. 83*b*.

Beg. ای در هوای مهر تو ذرات کاینات

Suhaili (died A.H. 907; see the Persian Catalogue, p. 756*a*, and Ethé, no. 981), fol. 115*b*.

Beg. خوان نوال تست غذا بخش جان ما

Saifi (Yādgār Beg, d. 870; see Ethé, no. 888), fol. 143*b*.

Beg. تا باو کردم عیان عشق نهان خویش را

Riyāzi (d. 884; Persian Catalogue, p. 1074*a*, and Ethé, no. 890), fol. 166*b*.

Beg. صنع او آن دم که نقش کنبد افلاک بست

Muhyi (probably Muhyi Lāri, who died, however, about 45 years after the date of the MS.; v. Persian Catalogue, p. 655), fol. 184*b*.

Beg. در غم عشق تو زان نکذشت کار دل مرا

Kātibi (d. 838; v. Persian Catalogue, p. 637, Berlin Catalogue, no. 864), fol. 201*b*.

Beg. آفاق بر صداست ز کوه کناه ما

Hātifi (d. 927; v. Persian Catalogue, p. 652*b*), fol. 212*b*—215*b*.

Beg. تا برفت آن سنک دل از دیدۀ روشن مرا

276.

Or. 3303.—Foll. 202; 8¼ in. by 5; 15 lines, 2¾ in. long; written in elegant Nestalik, with ‘Unvān and gold-ruled columns, apparently early in the 16th century.

[SIDNEY CHURCHILL.]

The Divan of Kamāl, with the same beginning and nearly the same contents as in the preceding copy.

The Muḳaṭṭa‘āt begin, fol. 196*a*, with the same piece as in no. 275. The Rubā‘is begin, fol. 202*a*, also with the same line.

277.

Or. 3313.—Foll. 195; 7 in. by 4¼; two distinct MSS. bound together.

[SIDNEY CHURCHILL.]

I. Foll. 2—65; 21 lines, 2½ in. long; written in small Turkish Nestalik, with ‘Unvān and gold headings, probably about A.D. 1600.

دیوان مغربی

The Divan of Maghribi, of Tabrīz, who died A.H. 809. See the Persian Catalogue, p. 633.

At the beginning is a short prose preamble of four lines, the initial words of which are :
الحمد لله الذى انشأ عروض الكون بسبب الجسم الثقيل
والروح الخفيف

Contents: Ghazals in alphabetical order, beginning :

خورشید رخت جو کشت پیدا

ذرات دو کون شد هویدا

Tarjī‘āt, fol. 51*b*, beginning :

آفتاب وجود کرد اشراق

نور او بنکر بسر [sic] گرفت آفاق

Rubā‘is, fol. 62*b* (with a few Ḳiṭ‘ahs at the end), beginning :

ای کشته عیان روی تو از جام جهان

پیدا شده از نام خوست نام جهان

A copy with the same beginnings is described by Ethé, Bodleian Catalogue, no. 859. See also Pertsch, Berlin Catalogue, no. 855, and Majma‘ ul-Fuṣaḥā, vol. ii., p. 30.

II. Foll. 66—195; 13 lines, 2¾ in. long; written in fair Nestalik with gold heading and ruled margins; dated Bagdad, 15 Jumāda II., A.H. 953 (A.D. 1546).

دیوان الشیخ شمس المشرقی

The Divan of Shams Mashriki.

The author was a holy personage and a Sufi poet; but he cannot be identified with the great mystic, Shams i 'Tabrīz, who is not known by the name of Mashriki. In the inscription prefixed to the Divan he is designated by the following titles: ديوان شيخ المحققين حبر المدققين قدوة المشايخ والعارفين مولانا شمس الملة والدين المشرقي التبريزي قدس سره

He must have lived before A.H. 855; for that year is stated at the end to have been the date of an early copy, from which the present MS. was transcribed.

At the beginning of the Divan are two Kasidabs, respectively in praise of God and of the Prophet. The former begins:

يا ناظم الجواهر يا عاقد الال
سل ناظم المناظم نظما بل انفصال [sic]

The further contents are as follows:

Ghazals in alphabetical order, fol. 68a, beginning:

انكس كه نهان بود پس پرده اشيا
شد در رخ هر ذره چو خورشيد هويدا

A Tarkīb and two Tarjī'-bands, fol. 170a, beginning:

ساقی بیار باده كه هشیار مانده ایم
با ما تو یار باش كه بسی یار مانده ایم

Mukāṭṭa'āt, fol. 183a, beginning:

ز توحیدم شبی پرسید درویشی سخن دانی
خمش کشتم بر آشفتم او ز الحاحش بر آشفتم

Rubā'is, fol. 187a, beginning:

الشمس لشمس ذاتکم مرآت
الشمس المصباحکم مشکات

In the Ghazals the author uses three forms of takhalluṣ, namely, شمس مشرق, مشرقی, شمس مشرقی, and شمس مشرقی. In the colophon he is designated as follows: مولانا شمس الملة والدين المشرقي التبريزي الشهير بالقطابي المشرقي. He is not to

be confounded with Mirza Malik Mashriki, of Mashhad, who lived in the time of Shāh 'Abbās I. See Maikhānah, fol. 60b, and Khair ul-Bayān, fol. 311b.

278.

Or. 2997.—Foll. 46; 9 in. by 5¼; 13 lines, 2¾ in. long; written in neat Nestalik, with 'Uvān and gold-ruled margins, mounted on tinted paper; dated A.H. 992 (A.D. 1584).

[SIDNEY CHURCHILL.]

روضه العاشقين

A poem of the class known as Dah Nāmāh. It is a collection of letters in verse addressed by an imaginary lover to his mistress, with a prose preface; by 'Azīz-ullah, called Zāhidi, who uses 'Azīz as his poetical surname.

Beg. of the Preface: سپاس بیقیاس صانعی را
كه از صنعة تجنیس و ترصیع در احسن كلام وجود
تحسین نهاد

The poem begins, fol. 4a, as follows:

چون بر آورد دل نواز آغاز
نامه كرد دل نواز آغاز
خاك ره جست و آجیوان یافت
خواند فصلی ز باب حیوان یافت

We learn from the preface that the author had repaired to Herat, A.H. 810, and had spent there about ten years, engaged in study. Having found a patron in Sultan Bāisunghar Bahādur Khān, he composed for him the present poem, A.H. 820. It consists of a thousand Baits, in which Tajnīs and other rhetorical figures, enumerated in the preface, are illustrated by examples.

The epilogue contains the above date of composition and a panegyric on Sultan Baisunghar.

279.

Or. 4135.—Foll. 404; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 17 lines, 3 $\frac{3}{4}$ in. long; written in neat Nestalik, with tasteful 'Unvān and gold-ruled columns, apparently in the 15th century.

[SIDNEY CHURCHILL.]

دیوان سید نعمت الله ولی

The Divan of Ni'mat-ullah Vali, who died A.H. 834. See the Persian Catalogue, p. 634b.

After a short doxology in prose, beginning الحمد لله الذى عين العين الاعيان بفيضه الاقدس comes a short Masnavi, with this initial line:

خوش بگو ای یار بسم الله بگو
هر چه میجوی ز بسم الله بگو

The first section consists of a mixture of pieces of various forms, Masnavis, Ghazals, Dubaitis, and Rubā'is. The alphabetical series of Ghazals which form the main bulk of the volume begins, fol. 32b, with this verse:

جام کیتی نماست سید ما
جان و جازان ماست سید ما

The remainder of the Divan comprises—

Pious precepts in Masnavi verse, fol. 342b, with other Masnavis, beginning:

باطن و ظاهر ارکنی طاهر
پاک باشی بیاطن و ظاهر

Dubaitis in alphabetical order, fol. 349a, beginning:

سر محبوب خود مکن پیدا
کر چه بیداست در همه اشیا

Rubā'is, alphabetically arranged, fol. 376b, beginning:

بنواخت مرا لطف الهی به خدا
هر درد که بود از کرم کرد دوا

Fardiyyāt, also in alphabetical order, fol. 394b, beginning:

در آینه تمام اشیا
بنمود جمال جمله اسما

Very similar contents will be found in an edition lithographed at Teheran, A.H. 1276. For MSS. see Sprenger, Oude Catalogue, no. 419, and Pertsch, Berlin Catalogue, nos. 856—58. Copious extracts, with a biographical notice, are to be found in Majma' ul-Fuṣṣḥā, vol. ii., p. 42.

280.

Or. 3304.—Foll. 261; 8 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$; 15 lines, 3 in. long; written in elegant Nestalik, with 'Unvān and gold-ruled columns; dated Jumāda II., A.H. 857 (A.D. 1453).

[SIDNEY CHURCHILL.]

I. Foll. 1—221. دیوان قاسم الانوار

The Divan of Kāsim ul-Anvār, who died A.H. 837. See the Persian Catalogue, p. 635b.

Beg. من بیچاره سودا زده سرکردانم
که باوصاف خداوند سخن چون رانم

Contents: Ghazals in alphabetical order, fol. 2a, beginning:

ای صبح سعادت ز جبین تو هویدا
این حسن چه حسنست تقدس و تعالی

Tarji'-band, fol. 199b, beginning:

بیا ای عشق عالم سوز بی غم
قدم بر چشم من نه خیرمقدم

(See Aumer, no. 85.)

Muḳaṭṭa'āt, fol. 204a, beginning:

قبله جان من توئی کیل فرشته رنگ و بو

This section includes several pieces written entirely or partly in Turki.

Rubā'is, fol. 211*a*, beginning :

مستدعیم از حضرت سلطان قدم
یک جرعه شراب را که سر تا بقدم

A Masnavi relating to Timūr's death, beginning :

الا ای شاهباز ملک لاهوت

(see Add. 18,874, fol. 219, and Ethé, no. 862, fol. 231), and other Masnavis.

II. Foll. 221*b*—243. A Sufi tract in Masnavi verse, known as Anīs ul-Ārifīn, انیس العارفین, by the same author, with a prose preface beginning : منت خدایرا حلت عظمته وعلت : کلامته که بشعشعه انوار اسرار. See the Persian Catalogue, p. 636*b*, II. ; Aumer, no. 85, fol. 185 ; and Ethé, no. 862, fol. 233.

III. Foll. 244—261. Another Sufi tract in prose, diversely called رساله الامانه or انیس العاشقین, by the same author.

Beg. شکر و سپاس و حمد بی قیاس سزاوار
حضرتیست

(See the Persian Catalogue, p. 636*b*, III. ; Ethé, no. 862, fol. 257 ; and Aumer, no. 85, fol. 205.) It concludes with a separate chapter designated as نصیحت درویشان, "Advice to Dervishes," fol. 255*b*, beginning : اول نصیحتی
که سلامت دین

Copyist : سلطان علی بن محمد مشهدی

For other copies of the Divan, see Pertsch, Berlin Catalogue, nos. 859—63 ; the Leyden Catalogue, vol. v., no. 2587 ; Ethé, Bodleian Catalogue, nos. 862—66 ; and, for the author's life and poetical extracts, Majma' ul-Fuṣṣahā, vol. ii., p. 27.

281.

Or. 2951.—Foll. 235 ; 9½ in. by 6½ ; 17 lines, 4½ in. long ; written in fair large Nestalik,

with three 'Urvāns and gold-ruled margins ; dated 10 Zulka'dah, A.H. 877 (A.D. 1472).

[SIDNEY CHURCHILL.]

Another copy of the Divan of Kāsim ul-Anvār, with the same beginning and nearly the same contents as the preceding, namely :

Ghazals (wanting a leaf at the beginning), fol. 21. Tarjī', fol. 176*a*. Muḳaṭṭa'āt, fol. 180*b*. Rubā'is, fol. 186*b*. Masnavis, fol. 191*b*. Anīs ul-Ārifīn, fol. 195*b*. Anīs ul-Āshiqīn, with the heading رساله حورایه, fol. 215*b*. The Masnavi relating to Timūr's death, with a preface beginning : برادر عزیز را
سعادت ابدی مساعد باد, fol. 232*b*. (The Masnavi is also included in the Divan, fol. 191*b*.)

Copyist : عبد الله بن جعفر

282.

Or. 3500.—Foll. 326 ; 8¾ in. by 5½ ; 17 lines, 3½ in. long ; written in elegant Nestalik, with a neat 'Urvān and gold-ruled columns ; dated Jumāda I., A.H. 864 (A.D. 1460).

[Presented by AMĪN US-SULTĀN 'ALĪ AṢGHAR KHĀN.]

دیوان عصمت بخارائی

The Divan of 'Iṣmat of Bukbārā. See the Persian Catalogue, p. 736*b*.

Beg. تعالی الله زهی قیوم دانا
تعالی الله زهی حی توانا

The date A.H. 829 assigned by Daulatshāh to the death of 'Iṣmat, and generally adopted, is too early. He died A.H. 840, as testified by chronograms quoted by Raḳīm, Rosen, Institut, p. 121, and by Ethé, Bodleian Catalogue, no. 861.

Contents : 1. Kasidahs and Tarkibs arranged under the names of the persons praised. These are mostly princes of the

house of Tīmūr, principally Sultan Khalil, son of Mīrānshāh, foll. 61—101; Ulugh Beg, foll. 27—53; Baisunghar and Ibrāhīm Sultān. This section includes a piece of Turki prose, foll. 123-4, with the heading قیس اولکان لارکا

روح الله اثر کورکوزدی احیا دین

2. Marāṣi, or elegies on the death of Sultan Khalil, Shaikh Saif ud-Dīn, Khwājah ‘Abd ul-Avval, Muḥ. Pārsā, and Khwājah ‘Iṣām ud-Dīn, fol. 125*b*, beginning:

ای فلک خرگاه ویران کن که سلطان غایبست
بخت کو بر خاک بزشین جون سلیمان غایبست

3. Muḳaṭṭa‘āt, without alphabetical arrangement, fol. 146*a*, beginning:

با خرد کفتم ای مدبر کار
که بدانش جو تو نشان ندهند

4. Ghazals, also without alphabetical order, fol. 183*b*, beginning:

ای ز عشق آوازه در کون و مکان انداخته
آفریده حسن دانش در جهان انداخته

5. Rubā‘is, fol. 306*b*, beginning:

ای سایه رحمت بناه همه کس
وی خاک درت کربزگانه همه کس

6. Mu‘ammas or logogriphs in verse, fol. 311*a*.

7. Ornate compositions in mixed prose and Masnavi verse, addressed to Baisunghar and others, foll. 316*b*—326*b*.

A MS. with similar contents is described by Sprenger, Oude Catalogue, no. 275.

283.

Or. 3306.—Foll. 23; 6½ in. by 4; 12 lines, 2¼ in. long; written in neat Nestalik, with gold-ruled columns; dated Herat, A.H. 875 (A.D. 1470-71). [SIDNEY CHURCHILL.]

حال نامه

Hāl Nāmah, also called Gūy u Chaugān, a Masnavi by ‘Ārifī, who died A.H. 853. See the Persian Catalogue, p. 639*b*, and Ethé, Bodleian Catalogue, no. 872.

Beg. زان بیش که حسب حال کویم
از صنایع ذو الجلال کویم

This copy does not contain any date of composition; but the poet says in the epilogue, fol. 21*b*, that fifty years of his life had elapsed at the time of writing:

پنجاه گذشت سال عمرم
یکنیمه شکست بال عمرم

Copyist: محمد بن اظهر الخطاط

284.

Or. 3283.—Foll. 86; 6 in. by 3; 11 lines, 1¾ in. long; written in neat Nestalik, with ‘Unvān and gold-ruled columns; dated Muḥarram, A.H. 882 (A.D. 1477).

دیوان امیر شاهی

The Divan of Amīr Shāhi, who died A.H. 857. See the Persian Catalogue, p. 640*a*, and Taḳī Kāshī, St. Petersburg Catalogue, p. 311.

Beg. یا رب بسوز سینه زندان باک باز
یا رب بآب دیده مستان ما بناز

The third piece in the MS. is the first of the alphabetical series of Ghazals, and that with which most copies begin. Its first line is: ای نقش بسته نام خطت بر سرشت ما

At the end, fol. 80*a*, are a few Muḳaṭṭa‘āt, beginning:

دران کوش من بعد شاهی بدهر
که روزی بانصاف ازین خوان خوری

An edition lithographed in Constantinople, A.H. 1288, has nearly the same contents, but differently arranged. It begins with this line:

بیا ای از خط سبزت هزاران داغ بردلها

which is found at fol. 10*b* of the present copy. For other MSS., see Pertsch, Berlin Catalogue, no. 866; Ethé, nos. 875—81; and Rosen, Institut, nos. 65, 2, 77-8.

Copyist: ابو اسحاق محمد بن محمد کواری

285.

Or. 3334.—Foll. 79; 6 in. by $3\frac{1}{2}$; 12 lines, $1\frac{5}{8}$ in. long; written in neat Nestalik, with three 'Unvāns and gold-ruled columns; dated (fol. 42) 1 Rajab, A.H. 924 (A.D. 1518).

[H. A. STERN.]

I. Foll. 1—42. دیوان شاهی

The Divan of Shāhi (see the preceding MS.), consisting of Ghazals in alphabetical order, with some Rubā'is at the end.

Beg. ای نقش بسته نام خطت با سرشت ما
وبین حرف شد ز روز ازل سرنوشت ما

Kit'ahs and Rubā'is, fol. 38*b*, beginning:

شبی با صراحی همی گفت شمع
کای هر شبی مجلس آرای دوست

II. Foll. 44—71. دیوان ریاضی

The Divan of Riyāzi Samarḳandi, who died A.H. 884. See the Persian Catalogue, p. 1074*a*, and Ethé, no. 890.

Beg. صنع او آندم که نقش کنبد افلاک بست
نامه حیرت بیبال طایر ادراک بست

The Divan consists of Ghazals in alphabetical order, with three Rubā'is at the end. The Ghazal the first line of which is given in the Persian Catalogue and by Ethé is the second in the present MS.

III. Foll. 71*b*—79. دیوان موالی

The Divan of Muvāli, beginning:

آثار صنع بیچون در تست آشکارا
بگذار تا ببینم در روی تو خدارا

Muvāli was a native of Tūn, and a skilled physician. He lived in Yazd, and was often in the society of Shāh Nūr ud-Dīn Ni'mat-ullah (who died A.H. 834). See Haft Iqlīm, fol. 334. He is also mentioned under Tūn in the Atashkadah, p. 73, but the date of his death is uncertain.

The Divan consists of Ghazals in alphabetical order, but it breaks off with the second of the Ghazals rhyming in *د*.

286.

Or. 3305.—Foll. 113; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; 12 lines, $2\frac{3}{4}$ in. long; written in elegant Nestalik, with five 'Unvāns and gold-ruled columns, apparently about the close of the 15th century.

[SIDNEY CHURCHILL.]

Select Ghazals by the following poets, alphabetically arranged under each poet:

1. Ṭūsi, who died A.H. 869 (Persian Catalogue, p. 735*a*, no. 11), fol. 1*b*.

Beg. مویست یا خیال میازت بچشم ما
ای سرو راست کوی میان تو و خدا

This is the seventh Ghazal in Ṭūsi's Divan, Add. 16,561, fol. 81*b*. There are six Kit'ahs of two Baits each at the end.

2. Jāmi, fol. 28*b*, beginning:

ای مه خرکه نشین از رخ بر افکن پرده را

3. Ashraf, who died A.H. 854 (see the Persian Catalogue, p. 735*a*, and Ethé, no. 874), fol. 43*b*.

Beg. کرجکایت آورم این غم عاشقانه را
آتش دل برون کند از دهنم زبانه را

4. Amīr Ḥasan, who died A.H. 727 (Persian Catalogue, p. 618*a*, and Ethé, no. 780), fol. 56*b*.

Beg. ای کمر بسته بی وفائی را
یک طرف کرده آشنائی را

This is the twelfth Ghazal in the poet's Divan, Add. 24,952, fol. 38*b*.

5. Kamāl Khujandi, who died A.H. 803 (see above, no. 275), fol. 62*b*.

Beg. بگذار دران کوی من اشک فشانرا
تا دیده دهد آب کل و سرو روانرا

There are fifteen *Ḳiṭ'ahs* at the end.

6. Ṭālī'ī, who died A.H. 858 (Persian Catalogue, p. 735*b*), fol. 89.

Beg. از خدا خواهم که تیر او کند در سینه جا
بی بمقصد می برم کراسست می آرد خدا

There are three *Ḳiṭ'ahs* at the end.

7. 'Ārifī, who died A.H. 853 (see above, no. 283), foll. 108*b*—113*b*.

Beg. ای بر سربر مملکت حسن پادشا
بنشین بشه نشین رواق دو چشم ما

On every page of this last section there are two Ghazals, the first of which is by 'Ārifī and the second, composed in the same metre and with the same rhyme, by Shauḳī. The first Ghazal of the latter poet begins :

از آه دل نشد قدت از دیده ام جدا
آن سرو نیست این که ببادی رود زجا

Judging from the apparent date of the MS., this last poet cannot be much later than the ninth century of the Hijrah. He cannot be identified with the later Shauḳī mentioned in the *Tazkirahs*.

287.

Or. 4123.—Foll. 284; 9¼ in. by 5¼; 15 lines, 2¾ in. long; written in choice Nestalik, with

four highly-finished 'Unvāns, the first of which consists of a rich border enclosing two pages, with gold-ruled columns and gilt headings; dated Monday, 7 Rabi' II., A.H. 894 (A.D. 1489). Bound in fine stamped and gilt leather covers.

[THO. FIOTT HUGHES.]

دیوان جامی

The Divan of Jāmi, with a prose preface beginning : موزون ترین کلامی که غزل سرا بیان انجمن
انس و محبت

This is the earliest collection of Jāmi's poems, dedicated to Sultan Abu Sa'īd, about A.H. 867. The same preface is found in two previously described MSS., Persian Catalogue, p. 644*a*, as well as in the Vienna Catalogue, no. 595; the Petersburg Catalogue, no. 439; and the Bodleian Catalogue, nos. 947—954. It is also found in the edition lithographed in Lucknow, 1876, under the title کلیات جامی, the contents of which are nearly the same as those of the present MS., but somewhat differently arranged. Compare Rosen, Institut, p. 257.

Contents : Preface, fol. 2*b*. *Kasidahs*, with the heading فی التوحید, mostly of a religious character, fol. 5*b*, beginning :

بسم الله الرحمن الرحيم
اعظم اسماء حکيم عليهم

Ghazals, alphabetically arranged, fol. 10*b*, beginning :

یا من بدا جمالك في كل ما بدا
بادا هزار جان مقدس ترا فدا

A *Masnavi* in praise of 'Ali, حضرت, fol. 249*a*, beginning :

سلام على صاحب الدلدلی
امام الوری مرتضی کاملی

Four Tarjī'āt, fol. 251*a*, beginning :

ماء معین چیست خالك باى محمد
حبیل مثنیٰ ربقه ولاء محمد

Marṣiyahs, fol. 263*b*, beginning :

صاحب دلان که بیشتر از مرک مرده اند
اب حیات از قدح مرک خورده اند

Muḳaṭṭa'āt, fol. 267*b*, beginning :

دلا منشین درین ویرانه جون جغد
سوی مرغان قدسی اشیان پر

(the same as with Rosen, Institut, p. 238).

Rubā'is, fol. 270*a*, beginning :

با زلف تو نانه را سر مسکین نیست
با روی تو ماه رسته از خود بین نیست

Mu'ammayāt, fol. 279*a*, beginning :

در شهر دو جا گرفته ارباب مقرر
یک جای یکی و دیگران جای دگر

It will be seen that most of the contents of this early Divan have found their way into the first of the three later Divans of Jāmi, as described by Baron Rosen, Institut, pp. 234—39.

This precious copy was written in the lifetime of the poet.

288.

Or. 4681.—Foll. 168 ; 7¼ in. by 4 ; 17 lines, 2¾ in. long ; written in small and neat Nestalik, with gold-ruled columns ; dated Rabī' I., A.H. 868 (A.D. 1463).

[SIDNEY CHURCHILL.]

This precious MS., written thirty years before Jāmi's death, contains another early collection of his poems, without preface.

Beg. بسم الله الرحمن الرحيم
اعظم اسماء علیم حکیم

The contents agree in a great measure with those of the first Divan, or فاتحة الشباب, as described by Baron Rosen, Institut, pp. 234—38, especially in the alphabetical series of Ghazals, where the initial lines under most letters are the same as those given in the above work.

Contents : Poems in praise of God and Muḥammad, with the heading فی التوحید (including the Tarjī' in praise of the latter, which begins with ماء معین, and has been noticed in the preceding MS., fol. 251), fol. 1*a*.

Alphabetical series of Ghazals, fol. 8*a*, beginning as in the preceding MS.

Three Tarjī'āt, fol. 151*a*, beginning :

ای بروی تو چشم جان روشن
وز فروغ رخت جهان روشن

Two Tarkīb-bands, fol. 158*b*, the first of which occurs in the preceding MS. under the heading of Marṣiyahs, and begins thus :

صاحب دلان که بیشتر از مرک مرده اند

Muḳaṭṭa'āt, fol. 162*a*, beginning :

رخ زرد دارم زدوری آن در
زده داغ و دردم درون دل آذر

Rubā'is, fol. 164*b*, beginning :

یا من ملکوت کل شیء بیده
طوبی لمن ارتضاک ذخرا لغده

Mu'ammayāt, fol. 165*b*, the first of which is headed سلطان عبد اللطیف, and begins :

یکی در سلطنت تابنده بین خورشیدفر ماهی

The following colophon is found at the end of this last section, fol. 166*b* : تمت الكتاب بعون الملك الوهاب حرره العبد الفقير عبد الرحيم تفرجى الحسينى فى ربيع الاول بالسنة ثمان وستين وثمانماية

Fol. 167, containing Rubā'is, is misplaced ; it should come after fol. 164.

Fol. 168 contains the latter part of the poet's epilogue, namely, the end of a Masnavi in praise of the reigning Sultan (Abu Sa'īd) and a few lines of prose, with two Rubā'is, partly obliterated, at the end, in the first of which Jāmi alludes to his age as being fifty:

در پنجاه پنجهم کنون افتاده

289.

Or. 4513.—Foll. 275; 9½ in. by 6; 23 lines, 4¾ in. long; written in Neskhi in four ruled columns, with seven rude 'Unvāns; dated from Rabī' I., A.H. 907, to Jumāda I., A.H. 908 (A.D. 1501-2).

[SIDNEY CHURCHILL.]

هفت اورنگ جامی

The Haft Aurang, or seven Masnavi poems, of Jāmi. See the Persian Catalogue, p. 644b.

The MS. wants the first leaf, and begins with the second page of Jāmi's preface. The seven poems are placed in the order in which they are enumerated in that preface, viz., 1. Silsilat uz-Zahab, fol. 1b (the second Daftar begins at fol. 45b, the third at fol. 64b). 2. Salāmān u Absāl, fol. 78b. 3. Tuḥfat ul-Aḥrār, with preface, fol. 92b. 4. Subḥat ul-Abrār, fol. 113b. 5. Yūsuf u Zulaikhā, fol. 148b. 6. Laili u Majnūn, fol. 204b. 7. Khirad Nāmah i Iskandari, fol. 249b.

Copyist: درویش علی بن مولانا درویش محمد
کاتب

Two of the above poems, Yūsuf u Zulaikhā and Laili u Majnūn, are in a later and more cursive hand.

The Haft Aurang forms the first part of the Kulliyāt i Jāmi, an early MS. of which, supposed to be the poet's autograph, has been minutely described by Baron Rosen, Institut, pp. 215—259. For other copies see Pertsch, Berlin Catalogue, no. 876, and Ethé, Bodleian Catalogue, nos. 897—902.

290.

Or. 2935.—Foll. 284; 9¼ in. by 6; 21 lines, 4 in. long; written in small and fair Nestalik in four gold-ruled columns, with nine 'Unvāns; dated Herat, A.H. 934 (A.D. 1528).

[NATH. BLAND.]

Another copy of the Haft Aurang, containing the seven poems in the same order, viz., 1. Silsilat uz-Zahab, with Jāmi's preface, fol. 2b (Daftar II., fol. 52b, Daftar III., fol. 73b). 2. Salāmān u Absāl, fol. 87b. 3. Tuḥfat ul-Aḥrār, fol. 103b. 4. Subḥat ul-Abrār, fol. 126b. 5. Yūsuf u Zulaikhā, fol. 164b. 6. Laili u Majnūn, fol. 215b. 7. Khirad Nāmah i Iskandari, fol. 255b.

Copyist: علی هجرانی

The first part of the MS., foll. 2—102, is by a later hand, that of 'Abd ur-Raḥīm B. Maḥmūd, and is dated 1 Rabī' I., A.H. 1009 (A.D. 1600).

291.

Or. 4122.—Foll. 178; 16 in. by 10¼; 12 lines, 4¾ in. long; written in fine large Nestalik, with a gorgeous double-page 'Unvān, illuminated borders and headings, and whole-page miniatures, apparently in the 17th century. Bound in rich stamped and gilt leather covers. [THO. FIOTT HUGHES.]

یوسف و زلیخا

Yūsuf u Zulaikhā, by Jāmi. See the Persian Catalogue, p. 645a, III.

The miniatures are in fair Persian style and cover the entire page. There are two on opposite pages at the beginning, two similarly placed at the end, and ten in the body of the volume, viz., at foll. 33, 51, 69, 73, 76, 87, 98, 101, 140 and 155.

An English translation by R. T. H. Griffith was published in London, 1882.

Copyist : شاه محمد الكاتب

292.

Or. 4535.—Foll. 156 ; 11 in. by $6\frac{1}{2}$; 14 lines, $3\frac{1}{4}$ in. long ; written in neat Nestalik with a richly illuminated double-page 'Unvān, gold-ruled columns, and twenty-six miniatures, mostly whole-page or nearly so, in fair Persian style, apparently in the 16th century. Bound in gilt leather covers.

[ZUHŪR UD-DĪN AḤMAD KHĀN.]

Another copy of Yūsuf u Zulaikhā.

The first page is covered with notes of former owners. The earliest of these states that the MS. was bought at the price of six thousand rupees for the library of Sultan 'Alā ud-Dīn Sikandar Shāh, A.H. 913. But the handwriting betrays a suspicious likeness to that of a much later note, written by the last owner, Maulavi Ḥājī Zuhūr ud-Dīn Aḥmad Khān.

Appended to the volume are descriptions of the subjects of the miniatures in Persian and English by the same Zuhūr ud-Dīn, foll. 157—183.

293.

Or. 4389.—Foll. 139 ; $10\frac{3}{4}$ in. by $6\frac{1}{2}$; 15 lines, $2\frac{3}{4}$ in. long ; written in small and elegant Nestalik, with a rich double-page 'Unvān, gold-ruled columns, gilt headings, illuminated marginal ornaments on every page, and two whole-page paintings, foll. 58-9, in fair Persian style ; dated Buḫhara, Sha'bān, A.H. 975 (A.D. 1568). [WALLIS BUDGE.]

A third copy of Yūsuf and Zulaikhā.

It wants a folio in the epilogue, the last lines of which are misplaced at fol. 34.

294.

Or. 4390.—Foll. 129 ; $7\frac{1}{4}$ in. by 4 ; 15 lines, $2\frac{1}{2}$ in. long ; written by several hands in a cursive character, probably in the 18th century. [WALLIS BUDGE.]

A fourth copy of the same poem.

295.

Or. 2867.—Foll. 135 ; 10 in. by $6\frac{3}{4}$; 20 lines, 4 in. long ; written in fine small Nestalik in four gold-ruled columns, with two tasteful 'Unvāns and gold headings, about A.D. 1500.

[SIDNEY CHURCHILL.]

Four poems by Hātifi, who died A.H. 927, viz. :

I. Fol. 2a. هفت منظر, Haft Manzar, a Masnavi in imitation of the Haft Paikar of Nizāmi. See the Persian Catalogue, p. 653b, and Ethé, Bodleian Catalogue, no. 1016.

This copy wants the first page. It begins with this verse :

پادشاهی کسی بتو نسپرد
کز تواش دیکری تواند برد

II. Fol. 24b. شیرین خسرو, Shīrīn Khusrau, the second poem of the Khamsah of Hātifi.

Beg. خداوندا بعشقم زندگی ده
بفرم تاج عز بندی نه

See the Oude Catalogue, p. 422 ; the Vienna Catalogue, vol. i., p. 581 ; Pertsch, Berlin, nos. 906-7 ; and Ethé, Bodleian Catalogue, nos. 1013—15.

III. Fol. 50a. لیلی مجنون, Laili Majnūn, the first poem of the Khamsah. See the Persian Catalogue, p. 652b ; Pertsch, Berlin Catalogue, nos. 903—5 ; and Ethé, Bodleian Catalogue, nos. 996—1005.

This copy wants the first page. It begins with this verse :

ماییم و ندامت و تحسر
سر کشته وادی تحیر

IV. Fol. 74*b*. تمر نامه, Timur Nāmah, a poetical history of Timūr, the fourth poem of the Khamsah. See the Persian Catalogue, p. 653*b*; Pertsch, Berlin Catalogue, nos. 908-9; Ethé, Bodleian, nos. 1006—12; and Rehatsek, Mulla Firuz Library, p. 69.

This fine MS. was written by Sulṭān Muḥammad Nūr, a pupil of Sulṭān 'Alī, and one of the penmen employed by Mīr 'Alishīr.

296.

Or. 3316.—Foll. 97; 7 in. by $4\frac{1}{2}$; 11 lines, $2\frac{1}{4}$ in. long; written in choice Nestalik, with a neat 'Unvān and gold-ruled columns; dated Herat, 5 Ramazan, A.H. 892 (A.D. 1487).

[SIDNEY CHURCHILL.]

لیلی مجنون

Laili Majnūn, by Hātifi. See the preceding MS., art. III.

Copyist: علی بن نور

297.

Or. 2838.—Foll. 140; 9 in. by $5\frac{1}{2}$; 15 lines, $2\frac{1}{2}$ in. long; written in elegant Nestalik, with a neat 'Unvān, gold-ruled columns, gold headings, and three whole-page miniatures in good Persian style (foll. 20, 76, and 121); dated A.H. 945 (A.D. 1538).

[ZUHŪR UD-DĪN AḤMAD KHĀN.]

تمور نامه

Timūr Nāmah, by Hātifi. See no. 295, IV.

Copyist: کمال نشابوری

298.

Or. 3280.—Foll. 109; $5\frac{3}{4}$ in. by $3\frac{1}{2}$; 10 lines, $1\frac{7}{8}$ in. long; written in Neskhī; dated 27 Shavvāl, A.H. 1240 (A.D. 1825).

لیلی و مجنون

Laili u Majnūn, a Masnavi by Maktabi.

Beg. ای بر احدیتت ز آغاز

خلق ازل و ابد هم آواز

Maktabi took his takhalluṣ from his profession, that of a schoolmaster. He lived in Shiraz at the same time as Aḥli Shīrāzi (d. A.H. 942), and composed the present poem A.H. 895. That date, conveyed by the chronogram کتاب مکتبی, and the number of distichs, amounting to 2160, are given in the following lines of the epilogue (fol. 109*a*):

جون مکتبی این کتاب بکشد

تاریخ کتاب مکتبی بود

ابیات که در حساب پیوست

آمد دو هزار و ششصد و شست

The correct reading of the last line is, according to the next and other copies, یکصد instead of ششصد.

For notices of Maktabi see Taḳī, 'Oude Catalogue, p. 38, no. 56; Riyāz ush-Shu'arā, fol. 414*a*; Ātashkadah, p. 309; and Majma' ul-Fuṣaḥā, vol. ii., p. 40. For other MSS. see the Leyden Catalogue, vol. ii., p. 121; Oude Catalogue, no. 344; Aumer, no. 101; and Ethé, Bodleian Catalogue, no. 892.

Copyist: محمد رضا

299.

Or. 2985.—Foll. 90; $5\frac{3}{4}$ in. by $3\frac{3}{4}$; 12 lines, 2 in. long; written in Nestalik; dated 24 Shavvāl, A.H. 1261 (A.D. 1845).

[HENRY A. STERN.]

Another copy of the *Laili u Majnūn*, of *Maktabi*.

300.

Or. 3379.—Foll. 75 ; $11\frac{3}{4}$ in. by 8 ; 15 lines, $4\frac{3}{4}$ in. long ; written in fine Nestalik in the 18th century. [SIDNEY CHURCHILL.]

The Turki Divan of Sulṭān-Ḥusain Baiḡarā, with a Persian paraphrase by Muḡammad Rafī. See the Turkish Catalogue, p. 299.

301.

Or. 3633.—Foll. 50 ; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 15 lines, $2\frac{3}{4}$ in. long ; written in Neskhi, with two ‘Unvāns and gold-ruled columns ; dated Mecca, Sunday, 14 Ramazan, A.H. 951 (A.D. 1544). [J. LEE.]

فتوح الحرمین

A poetical description of the rites of the pilgrimage to Mecca and Medina, by Muḡyī. See the Persian Catalogue, p. 655.

Beg. ای دو جهان غرقة الای تو
کون و مکان قطرة دریاى تو

The text agrees closely with the edition lithographed in Lucknow, 1875. The above beginning, which is also that of the Berlin MS. described by Pertsch, no. 214, is the twenty-second Bait of the MS. noticed in the Persian Catalogue, while the latter has the beginning given by Haj. Khal., vol. iv., p. 385. The first line of the Vienna copy, no. 893, 2, is the fifteenth Bait of the present MS.

The second part of the poem, treating of Medina, has a distinct frontispiece, and begins :

باد صبا دان کل بر فشاند
نکتهت یثرب بمشام رساند

There are numerous coloured drawings representing the Haram and the various places visited by pilgrims at Mecca and Medina. They correspond closely with the drawings of the Lucknow edition.

At the end, and by another hand, is a certificate of pilgrimage delivered to Ḥāji Ḥaidar Maḡmūd Shāh Zamakī, A.H. 951.

This MS. is noticed in the catalogue of Dr. John Lee, no. 176.

302.

Or. 4124.—Foll. 114 ; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; 12 lines, $2\frac{1}{8}$ in. long ; written in small and elegant Nestalik, with a rich and highly-finished double-page ‘Unvān at the beginning, and a single-page one further on, gold designs in the margins, and gold-ruled columns ; dated A.H. 957 (A.D. 1550). Bound in tastefully painted covers.

[THO. FIOTT HUGHES.]

Two Masnavis by Hilālī, who died A.H. 935 or 936. He was put to death, as stated in *Aḡsan ut-Tavārikh*, fol. 86*b*, on account of some obnoxious verses, by ‘Ubaid Khān Uzbek. The later date, 936, is given by Rāḡim ; see Rosen, *Institut*, p. 126. Sām Mirza assigns a still later date, A.H. 939, to Ḥilālī’s death. See the Persian Catalogue, p. 656.

I. Foll. 1—59. صفات العاشقین, *Ṣifāt ul-‘Āshiqīn*, or “Qualities of Lovers,” a mystic poem.

Beg. خداوندا درى از غیب بکشای
جمال شاهد لا ریب بذمای

For other MSS., see the *Oude Catalogue*, no. 263 ; Pertsch, *Berlin Catalogue*, no. 913 ; and *Ethé*, no. 1026.

II. Foll. 60—114. شاه و درویش, King and Dervish. See the *Persian Catalogue*, pp. 656 and 1090*b* ; Pertsch, no. 914 ; and *Ethé*, no. 1022.

304.

Or. 2870.—Foll. 36; $6\frac{3}{4}$ in. by $4\frac{1}{2}$; 11 lines, $2\frac{3}{4}$ in. long; written in Shikastah, with gold-ruled margins; dated A.H. 1140 (A.D. 1727-8). [SIDNEY CHURCHILL.]

رند و زاهد

“The Rake and the Ascete,” in prose and verse, by Fuzūli, who died A.H. 963. See the Turkish Catalogue, p. 39*b*.

Beg. ای بر تو سجود زاهدان وقت نماز
وی رغبت رندان بتو هنگام نیاز

The text agrees with the edition lithographed in Teheran, A.H. 1275. The MS. contains seven miniatures in late Persian style, corresponding exactly in their disposition and the attitude of the two personages with the drawings of the Teheran edition. It was written for Muḥammad Mu'min Khān Shīrāzi by his father. A copy is noticed by Pertsch, Berlin Catalogue, no. 683, art. 4.

305.

Or. 4911.—Foll. 244; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; 14 lines, $2\frac{3}{4}$ in. long; written in plain Nestalik; dated Constantinople, 2 Zulka'dah, A.H. 1036 (A.D. 1627).

I. Foll. 2—167. دیوان فضولی

The Divan of Fuzūli, with a preface by the poet, beginning: *الله الله چه خزانه ایست*
معانی که از ابتدای خلقت اشیا اصحاب شرایع و اهوا
باختلاف مذاهب و آرا

A part of the preface is lost. From the remaining portion it appears that the poet collected these erotic poems, written in an easy Persian style, to comply with the desire of a fair youth who had no taste for his

Turkish and Arabic compositions. The collection is far richer than the Divan noticed in the Persian Catalogue, p. 659*b*. It has no fewer than fifty Ghazals rhyming in Alif against twelve in the latter.

Contents: Ghazals in alphabetical order, fol. 4*b*, beginning:

باسمک اللهم یا فتاح ابواب المنا
یا غنی الذات یا من فیه برهان الغنا

Tarkīb, fol. 103*b*, beginning:

خیز ساقی بساط می بر چین
می بمستان بده زیاده ازین

Muḥaṭṭa'āt, fol. 107*b*, beginning:

در صدف صدق جناب متولی
کز رای منیرش عتباتیست منور

Sāki Nāmah, a Masnavi, fol. 118*b*, beginning:

سر از خواب غفلت چو برداشتم
لوائی فراست بر افراشتم

Rubā'is, fol. 130*b*, beginning:

ای کرده باطف خرد مکرم مارا

Rind u Zāhid, a Masnavi (see the preceding MS.), fol. 141*b*—167*b*. Imperfect at the end. The lost portion corresponds with the last fifteen pages of the Teheran edition.

II. Foll. 168—238. هفت منظر

Haft Manzar, a Masnavi by Hātifi. See no. 295, I.

This copy wants the prologue and the introductory part of the story. It begins with this line:

چون بهجران او فتادش کار

which is found at fol. 12*b* of the complete copy, Add. 26,166.

306.

Or. 4616.—Foll. 283; $8\frac{1}{4}$ in. by 5; 15 lines, 3 in. long; written in small Nestalik, apparently in India in the 18th century.

دیوان اشکی

The Divan of Ashki, imperfect at the beginning.

Mir Ashki, a native of Kūm, went to India and died at Agra, or Delhi, A.H. 972. See the Oude Catalogue, p. 30, no. 349, pp. 56 and 118. The Divan consists almost exclusively of Ghazals in alphabetical order. The first extant begins as follows:

ویران جهان ز دیدۀ تر میکنم بیا
عالم ز کربیه زبر و زبر میکنم بیا

The Ghazals rhyming in ب begin, fol. 26*b*, with this line:

دوش وقت صبح دیدم روی آن مه را بخواب
چون شدم بیدار دیدم در مقابل آفتاب

At the end are a few Rubā'is, fol. 281*b*, beginning:

ای آنکه مه از شرم رخت گاشته است
با سبزه لب لعل تو آراسته است

and, fol. 283*a*, some Kit'ahs, the first line of which is:

مطلب مال در جهان اشکی
تا نکردی اسیر محنت و غم

The MS. is dated in the twenty-fifth regnal year, probably of Muḥammad Shāh (A.H. 1155): تمامت تمام شد بتاریخ دهم ماه محرم سنه ۵۰

307.

Or. 3504.—Foll. 164; $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 21 lines, $4\frac{1}{4}$ in. long; written in small and rather

cursive Nestalik in four columns; dated Wednesday, 13 Rabī' II., A.H. 973 (A.D. 1565). [SIDNEY CHURCHILL.]

I. Foll. 1—64. A poem in Masnavi verse, written in imitation of Sa'di's Bustan, and designated in the epilogue by the title دیوان بوستان خیال, by 'Abdi.

Beg. بنام بزرگ جهان آفرین
که کوید ز جانش جهان آفرین

After the usual sections in praise of God and the Prophet, and a description of the Mi'rāj, the prologue contains a eulogy on the reigning sovereign, Shāh Tahmāsp, whose name the poet says he will raise to the sky, as Sa'di immortalised that of Abu Bakr B. Sa'd, fol. 9*b*:

اگر سعدی از نام ابو بکر سعد
خط شاهد نظم را کرد جمع
کنون عبدی از نام طهماسب شاه
سخن را زند بر فلک بارگاه

In a subsequent chapter, fol. 10*a*, سبب سبب 'Abdi gives some account of his life and works. Finding that poetry enjoyed but scant favour in his day, he turned to an official career, and obtained a high post in the royal Divan. But, remaining true to his poetical vein, he composed, under the surname of Nuvidi, Kasidahs, Ghazals, and a Masnavi on the subject of Salāmān and Absāl. He subsequently adopted the above takhalluṣ, 'Abdi, and wrote a Masnavi entitled جوهر فرد, in imitation of the Kīrān i Sa'dain of Khusrāu, and another Masnavi in imitation of Khizr Khān u Duval Rāni, by the same poet. These formed the first two poems of a contemplated Khamsah, the present poem being the third. It is divided like its prototype, the Bustan, into ten Bābs, enumerated at the end of the prologue, fol. 11*a*. The

author says that his anecdotes are drawn from genuine records, and especially from the recent work of an eminent historian, whose name was Aḥmad (meaning, no doubt, Kāzi Aḥmad Ghaffāri, author of the Nigār-istān; see the Persian Catalogue, p. 106).

The headings of the ten Bābs are as follows:

- I. Fol. 12*a*. در شرح حال پادشاهان
 II. Fol. 20*a*. در شرح حال وزرا
 III. Fol. 24*b*. در شرح حال مستوفیان و کتاب
 IV. Fol. 28*b*. در شرح حال علما
 V. Fol. 32*a*. در شرح غازیان ظفر فرجام و
 سپاهیان مریخ انتقام که بهردی و مردانکی
 بدرجات عالی رسیده اند

This section concludes with a poem, in the style of Firdausi, on the story of Bizhan, *بیژن نامه*, foll. 35—42.

- VI. Fol. 43*a*. در باب شعرا
 VII. Fol. 49*b*. در شرح حال اغنیا و ترغیب
 بچود و سخا
 VIII. Fol. 53*a*. در شرح حال فقرا
 IX. Fol. 56*b*. در شرح حال عاشقان
 X. Fol. 61*a*. در شرح حال جوانان

The work was completed on the second day of Rabī' I., A.H. 961, as stated in the following lines, fol. 64*b*:

بروزی که فردوس من شد درست
 دوم روز بود از ربیع نخست
 نوشتم بامداد مشکین ممداد
 مرین خانمه بر ورق با مراد
 چو گسترد کلکم ظلال جلال
 فلک یافت تاریخ نظمم ظلال

We learn from Taḳī Kāshi, *Oude Catalogue*, p. 37, no. 499, that the poet, whose real name was Khwājah Zain ul-'Ābidīn 'Alī, of Shīrāz, filled for many years the office of Musta'fi, that he wrote two Khamsahs in imitation of Nizāmi, a poem entitled *جام جمشید*, and three Divans, and that he died in Ardabīl, A.H. 988.

II. Foll. 65—164. خزاین الملکوت

Khazā'in ul-Malakūt, a religious poem by the same 'Abdi.

Beg. ان اولی الشروع بسم الله
 ابتدی بسمه واحمد له

The poem deals chiefly in praises of Muḥammad, of the Imams, of the Shāh, and in anecdotes of saints and Sufis. In a short prose-preamble the author enumerates the seven sections, termed Khizānah, into which it is divided. They have the following headings:

- I. Fol. 65*b*. خزانه اول موسوم بصحیفه لا ریب
 مشتمل بر بسمه و حمدله وما يتعلق بهذا الباب
 II. Fol. 77*b*. خزانه دوم منعت بلوح مسطور
 در نعت خاتم الانبیا
 III. Fol. 93*b*. خزانه سیوم مشهور ببحر مسجور
 محتوی بر مناتب ائمه معصومین
 IV. Fol. 114*b*. خزانه چهارم معروف بمنثور
 شاهی در حسن سیر شاه دین پرور
 V. Fol. 129*b*. خزانه پنجم مسمی بهروج الاسواق
 در خیرخواهی خواص و عوام
 VI. Fol. 146*b*. خزانه ششم مکنی بهتج الاشواق
 در حقیقت عشق و محبت
 VII. Fol. 158*b*. خزانه هفتم مدعو بنهایت الاعجاز
 در خانمه کتاب

The date of composition, A.H. 968, is conveyed in the following lines, fol. 164*a* :

فراغ ازین فکرت
 نهصد و شصت و هشت از هجرت
 حظ جانهاست این خجسته کتاب
 سال ختمش از حظ جانها یاب

308.

Or. 2986.—Foll. 92; $6\frac{3}{4}$ in. by 4; 13 lines, $2\frac{3}{8}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, about the middle of the 19th century, with eleven miniatures in modern Persian style.

[H. A. STERN.]

فرهاد و شیرین

Farhād u Shirīn, a Masnavi by Vahshi, who died A.H. 991 (Persian Catalogue, p. 663*b*), with a continuation by Viṣāl Shirāzi, who died A.H. 1263 (v. Majma' ul-Fuṣaḥā, vol. ii., p. 528).

Beg. آلهی سینۀ ده آتش افروز
 دران سینده دلی وان دل همه سوز

For other MSS. see the Persian Catalogue, p. 663*b*, III.; the Berlin Catalogue, no. 918; Ethé, Bodleian Catalogue, nos. 1039—42; and Rosen, Institut, p. 262.

The continuation by Viṣāl begins, fol. 43*a*, as follows :

هزاران پرده بر قانون عشقت
 بهر يك نغمها ز افسون عشقت

Vahshi's original poem with the continuation of Viṣāl has been lithographed in Teheran, A.H. 1263. Both are included in the Divan of Viṣāl, lithographed in Teheran, A.H. 1275.

309.

Or. 4913.—Foll. 175; 8 in. by $4\frac{1}{2}$; 14 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik; dated 1 Muḥarram, A.H. 1048 (A.D. 1638).

I. Foll. 1—90. دیوان ثنائی

The Divan of Ṣanāi's Mashhadi.

Beg. در روش حسن ناز هست بسی خوش نما

عشوه بطرز ستم غمزه بر نك جفا

The poet, whose proper name was Mīr Ḥusain B. Ghiyāṣ ud-Dīn, lived in Khorasan in the reign of Shah Ṭahmāsp, and visited India under Akbar. There he associated with Faiẓi and 'Urfi. He died A.H. 996. See the Oude Catalogue, pp. 43, 120; Sham' i Anjuman, p. 102; and Khair ul-Bayān fol. 244*b*.

Contents: Kasidahs in alphabetical order, fol. 1*b*. Muḥaṭṭa'āt, fol. 65*a*, beginning :

شهریارا بچاک در که تو
 که خدایش نیافرید سما

A Masnavi, fol. 68*b*, beginning :

بیا دل بهیچانۀ اهل راز
 بکش جام معنی صورت کداز

Ghazals alphabetically arranged, fol. 74*a*, beginning :

راندی بخشم از بر خود ای پسر مرا
 صد خار حسرتست ازین در جگر مرا

Rubā'is, fol. 85*a*, beginning :

فریاد که دیده غرق خون کرد مرا
 دل از ره عقل و دین برون کرد مرا

For other copies see the Oude Catalogue, p. 578; Ethé, Bodleian Catalogue, no. 1045; and Pertsch, Berlin Catalogue, no. 919.

II. Foll. 93—175. Kasidahs of 'Urfi without alphabetical arrangement. They begin,

as in the *Divan* noticed by Sprenger, p. 528, with this line :

اقبال کرم میکزد ارباب همم را
همت نخورد نیشتر لا و نعم را

The MS. breaks off in the middle of a *Kasidah* beginning :

سری در عهد سامانی ندارد
کسی کر آب دارد نان ندارد

310.

Or. 2979.—Foll. 217 ; 9 in. by 5 ; 17 lines, $2\frac{3}{4}$ in. long ; written in cursive Nestalik ; dated Tuesday, 22 Rabī' II., A.H. 1033 (A.D. 1624). [H. A. STERN.]

دیوان عرفی شیرازی

The *Divan* of 'Urfi Shīrāzi.

دادم بچشم او دل اندیشه پیشه را
غافل که زود میشکند مست شیشه را

Contents: 1. An alphabetical series of Ghazals, the first of which, beginning as above, is found in the Cawnpore edition of the *Kulliyāt*, A.H. 1297, p. 5, margin. The series ends with the first Ghazal in ۳ (*ib.* p. 108, margin), beginning :

ساغر لبریز وصل بر کف مشتاق نه

2. Another alphabetical series of Ghazals, extending from ۱ to ش, beginning, fol. 19*b* :

روشن شد آفتاب چراغش ز داغ ما

The last Ghazal (Cawnpore edition, p. 77, margin), begins :

کجاست نیشتر مزگان دوست تا دل ریش

3. *Kasidahs*, without alphabetical arrangement, fol. 57*b*, with the usual beginning :

ای متاع درد در بازار جان انداخته

4. The latter part of an alphabetical series of Ghazals from ن to ی, fol. 94*a*, beginning

with the first Ghazal in ن (Cawnpore edition, p. 103), the first line of which is :

پیش بردم در قمار عشق جانان باختن

5. Another series of *Kasidahs*, fol. 99*b*, beginning (Cawnpore edition, i., p. 15) :

جهان بکشتم و دردا که هیچ شهر و دیار

This is the *Kasidah* known as *ترجمه الاشواق*. See no. 419, XII.

6. *Muḥaṭṭa'āt*, fol. 136*b*, beginning (*ib.*, p. 120) :

منم عرفی امروز کز کشت طبعم
بود خرمن افشان کف خوشه چینان

7. *Majma' ul-Abkā*r, a *Masnavi* in imitation of the *Makhzan ul-Asrār* of Nizāmi, followed by some other *Masnavis*, and beginning, fol. 144*b* :

بسم الله الرحمن الرحيم
موج نخستست ز بحر قدیم

See the *Persian Catalogue*, p. 667*b*, III. ; the *Berlin Catalogue*, no. 920, art. 2 ; the *Bodleian Catalogue*, no. 1051, no. 114*b* ; and the Cawnpore edition, p. 138.

8. Fragments of a *Masnavi* on Farhād and Shīrīn, the same as in the following MS., art. II., and in the same order, fol. 186*b* :

9. *Rubā'is*, fol. 199*b*. The same as in the following MS., art. I.

10. Twenty-one additional *Rubā'is*, foll. 215*b*—217*a*. Compare the *کلیات عرفی*, described by Rosen, Institut, no. 84.

311.

Or. 3204.—Foll. 28 ; $9\frac{1}{2}$ in. by $4\frac{1}{2}$; 19 lines, $2\frac{1}{2}$ in. long ; written in Nestalik, apparently in the 18th century. [KREMER, no. 182.]

I. Foll. 1*b*—17*a*. *Rubā'is* by 'Urfi, about

two hundred in number, without alphabetical arrangement.

Beg. یا رب نفسی ده که ثنا پردازم
وین نغمه باهنگ نوا پردازم

The same Rubā'ī, with سزا instead of نوا, is found in the Cawnpore edition of the Kulliyāt, A.H. 1297, p. 134. The last Rubā'ī contains in its last hemistich,

اول دیوان عرفی شیرازی

a chronogram for A.H. 996, the year in which the Divan of 'Urfi was completed.

II. Foll. 17*b*—28*a*. Some Masnavis, also by 'Urfi.

Beg. صباحی دلکشا جون خنده حور
که شادی مست بود اندوه مخمور

The first and longest relates to a meeting of Shīrīn and Farhād. Some of the next-following pieces also relate to Farhād. The name of 'Urfi appears in the following line, fol. 25*b* :

کرامت کن بعرفی جند جامی
من آرام سوزی درد نای

These are evidently detached fragments of the Masnavi Farhād u Shīrīn, mentioned in the Persian Catalogue, p. 667*b*, iv. The opening line quoted there, خداوندا دلم بی نور, تنکست, is found among the present fragments, fol. 24*b*. The same beginning is noticed in the Oude Catalogue, p. 527; in the Berlin Catalogue, no. 920, art. 3; and by Rosen, Institut, p. 262.

312.

Or. 2872.—Foll. 245; 9½ in. by 5¾; 15 lines, about 3 in. long; written in fair Nestalik in two gold-ruled columns, with an 'Unvān, apparently in the 17th century.

[SIDNEY CHURCHILL.]

دیوان امانی

The Turkish and Persian Divans of Amāni, an Amir of Turkish race, who lived under Shāh Ṭahmāsp and Shāh 'Abbās I., and died probably shortly after A.H. 1016. See the Turkish Catalogue, p. 301.

The Persian Divan occupies foll. 90—245. It begins with an alphabetical series of Ghazals, wanting the first page or two. The first complete Ghazal begins as follows:

بود یا رب دمد صبح وصال این شام هجرانرا
صبا آرد بسوی ما شمیم جعد جانانرا

The last Ghazal, which breaks off before the end, fol. 175*b*, begins:

تشریف بویرانه ام اوردی و رفتی
افزوده بدرد دل و جان دردی و رفتی

The remainder of the Divan is not in its original order. Some folios are lost and others are transposed. It contains: 1. Masnavis, the first of which, fol. 176, is imperfect at the beginning. The second, fol. 177*a*, begins as follows:

آفرید آفریدگار غفور
پیش از هر دو کون آن یکنور

2. Rubā'is, in alphabetical order, fol. 190*b*, with the exception of the first, which begins:

آنانکه بدرکعت پناه آوردند
عفوی عجبی پی کنای آوردند

3. Muḳaṭṭa'āt, fol. 204*a*, beginning:

بکاشان یکی اهرمن کشته آصف
که از خلق او خلق را دل دو نیمست

4. Tarjī'āt, fol. 212*a*. The first piece wants the beginning. The next is in praise of Shāh Ṭahmāsp and has the following burden:

پادشاه عادل و ظل الله
سید عالی نسب طهماسب شاه

5. Kasidahs, fol. 225*b*, beginning :

یا شفیع الذنوب شد پیدا
بطفیلت دو کون وما فیها

313.

Or. 2839.—Foll. 23 ; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{7}{8}$ in. long ; written in fair Nestalik on gold-sprinkled paper, with 'Unvān, gold-ruled margins, and three whole-page miniatures, in highly finished Indian style, 17th century. [HĀJĪ ZUHŪR UD-DĪN.]

سوز و کداز

“Sūz u Gudāz,” a poem by Nau'ī. See the Persian Catalogue, p. 674*a* ; the Bodleian Catalogue, no. 1064 ; and the Berlin Catalogue, no. 928.

At the beginning are two seals, one with the name Sulaimān and the date A.H. 1146, the other bearing the name of Archibald Swinton Rustam Jang Bahādur, in the Persian character, and the date 1174 (A.H.).

314.

Or. 3274.—Foll. 102 ; $7\frac{1}{4}$ in. by $3\frac{1}{2}$; 15 lines, $2\frac{1}{4}$ in. long ; written in fair Nestalik in two gold-ruled columns, on gold-sprinkled paper, apparently in the 17th century.

[S. DE SACY.]

I. Foll. 1—79. خسرو و شیرین

“Khusrau u Shīrīn,” a Masnavi by Ja'far.

Beg. خداوندا ره از غیب بنمای

ز غییم چشم دل بر عیب بکشی

The author is Ja'far Beg Qazvīni, afterwards Āṣaf Khān, who died under Jahāngīr, A.H. 1021. See the Persian Catalogue, p. 118*a*. It is stated in Ma'aṣir ul-Umarā, fol. 26*b*, that, in the opinion of many judges,

no one after Nizāmi had told the story of Khusrau and Shīrīn better than Ja'far Beg.

In the prologue the poet says that he had been from an early age addicted to poetry, and that, having been compelled by adverse fortune to seek employment by the pen and the sword, he had repaired from Iran to Hindustan, and had found a generous patron in the person of the sovereign Jahāngīr, to whom a long panegyric is devoted. The narrative begins on fol. 11*b*, and the last section, fol. 78*b*, has the heading کابین کردن شیرین. The last line is :

زر چندانکه کان زان بیش و کم داشت
ز کوهرا آنچه دریا در شکم داشت

The poem has apparently been left unfinished. For another copy see Ethé, Bodleian Catalogue, no. 1069.

II. Foll. 80—101. Kasidahs, Kit'ahs, Ghazals, &c., by the same Ja'far, without any systematic arrangement.

Beg. زهی سلاسل زلفت کمند کردن جان
شکست خورده ز چشم تو لشکرایمان

Some of the Kasidahs are addressed to Akbar, others to Jahāngīr. Among the Kit'ahs are chronograms for the death of the former and the accession of the latter. Towards the end, fol. 98*b*, is a Tarjī' of some length, beginning :

افسوس که روزگار بر کشت
غم آمد و غمکسار بر کشت

The MS. is described in S. de Sacy's Catalogue, Paris, 1842, “Manuscripts,” p. 45, no. 262.

315.

Or. 3275.—Foll. 62 ; 7 in. by $3\frac{1}{2}$; 15 lines, 2 in. long ; written in neat Nestalik with gold-ruled columns, apparently in the 17th century.

فرهاد و شیرین

An earlier recension of the poem noticed under the preceding no., art. I., endorsed

نسخه فرهاد و شیرین

Beg. خداوندا دلی ده شاد از اندوه
درو کنجایش غم کوه تا کوه

It is substantially the same work as the Khusrau u Shirin, in a somewhat shorter form. The second line,

دلی از خارخار عشق پر نیش
ز هر نیشی دو صد جا بیشتر ریش

is identical with the sixth in the preceding text.

The present MS. ends with this line :

که حال جوی شیرین باز داند
باستقبالش ارد کسر تواند

The same line, slightly altered, is found in the preceding copy, fol. 66*b*. It is the thirteenth Bait of the section inscribed

رفتن خسرو بقصر شیرین و شکار را بهانه ساختن

A MS. with the same beginning, and dated as early as A.H. 995, is described by Ethé, Bodleian Catalogue, no. 1068. The present MS., however, contains a text of later date ; for the prologue includes a panegyric on Jahāngīr, who is explicitly named in this line, fol. 9*a* :

جوان شد بار دیگر عالم پیر
بعهد شاه نور الدین جهانگیر

The above beginning is given by Haj. Khal., vol. iii., p. 138, as that of the Khusrau u Shirin of Āṣaf Khān.

316.

Or. 3255.—Foll. 231; 8½ in. by 4½; 17 lines, 2½ in. long; written in fair Nestalik; dated Rabī' I., A.H. 1070 (A.D. 1659).

[SIDNEY CHURCHILL.]

دیوان نظیری

The Divan of Nazīri, of Nishapur, who died in India, A.H. 1022. See the Persian Catalogue, p. 817*b*.

Contents: Ghazals in alphabetical order, beginning:

اذا ما شیت ان تحیی حیوة حلوه الحیا

Rubā'is, fol. 150*b*, beginning :

ای از تو صور نکار هر جا کوری

Kasidahs, fol. 159*b*, beginning :

ای جلالت خلوت از اغیار تنها ساخته

For other copies see the Oude Catalogue, p. 515; Ethé, no. 1074; and Pertsch, Berlin Catalogue, no. 929.

317.

Or. 2952.—Foll. 145; 8¼ in. by 5; 12 lines, 2 in. long; written in fair Nestalik with a rich double-page 'Unvān, gold-ruled columns and gilt headings; dated Monday, 14 Rabī' II., A.H. 1058 (A.D. 1648). Bound in painted and glazed covers. [SIDNEY CHURCHILL.]

محمود و آیاز

"Maḥmūd u Āyāz," a Masnawi by Zulāli, who died about A.H. 1025. See the Persian Catalogue, p. 677*a*.

Copyist : محمد سعید

There are two whole-page miniatures in Persian style, foll. 65 and 71.

For other copies see Pertsch, Berlin Catalogue, no. 933, and Ethé, Bodleian Catalogue, no. 1081, art. 7.

318.

Or. 3667.—Foll. 96; 7¼ in. by 4¼; 12 lines, 2¼ in. long; written in small and neat Nestalik, with four 'Unvāns and gold-ruled columns, A.H. 1049 (A.D. 1639).

[SIDNEY CHURCHILL.]

I. Foll. 1—49. دیوان ابو تراب بیک
The Divan of Abu Turāb Beg.

Beg. ذکر زلاله نو رسته کوه فصل بهار
چو مادر بست که فرزند پرورد بکنار

The author was a native of Jūshkān, who lived in Kashan in the reign of Shāh ‘Abbās I. He asked Šādīki Beg, a poet of Isfahan, to bestow upon him a takhalluṣ, but before he had time to use it, he took to opium and left off writing verses. He died A.H. 1026 (Šubḥi Gulshan, p. 10). Taqi Kāshi, Oude Catalogue, p. 24, no. 258, speaks of him as one of his contemporaries. In Khair ul-Bayān, fol. 320*b*, he is mentioned as the favourite poet of Shāh ‘Abbās I., and as being still alive (A.H. 1019).

Contents: Kasidahs, &c., fol. 1*b*. A Sāki Nāmāh in Tarjī‘ form, fol. 5*b*, beginning:

ساقی بده آن جام که ماه شب تارست
آن باده که کلکونه رخسار بهارست

A Narrative in Masnavi verse, fol. 16*b*, beginning:

راوی افسانه ارباب جود
پردۀ رخسار معانی کشود

Chronograms relating to contemporary events in Kashan, with dates ranging from A.H. 1005 to 1012, fol. 22*b*.

Ghazals alphabetically arranged, fol. 23*a*, beginning:

ای ز تو بند بر زبان نطق سخن سرای را
فکر تو باعث جنون عقل کره کشای را

Rubā‘is, fol. 48*a*, beginning:

روزی که لب ت را بشراب اندازد
یا قوت لب ت بهشک ناب اندازد

II. Foll. 50—73. دیوان نصیر

The Divan of Naṣir i Hamadāni, with a short preface by the author, beginning:
یکانه که هزار و یک نام مبارکش هزار و یک شمع بر افروخت

Khawājah Naṣir ud-Din B. Khawājah Maḥmūd, also called Naṣirā, of an ancient and noble family of Hamadān, went to India to the court of Akbar, and thence to that of Ḳuṭubshāh (Riyāz ush-Shu‘arā, fol. 456*a*). He died A.H. 1030 (Nigāristān i Sukhan, p. 122).

Contents: Kasidahs, fol. 52*b*, beginning:

زهی نقاب تو فادوس چشم بزم حضور
بملک حسن تو صکرا نشین تجلی طور

Sāki Nāmāh in Tarjī‘ form, fol. 65*b*, beginning:

ساقی بده آن می که جگر کوشه جامست
زان شیشه که در بزم طرب بیش سلامست

Muḳaṭṭa‘āt, fol. 69*a*, beginning:

ایکه از تاب شعلۀ طبعست
خشک شد نخل وادی ایمن

At the end is a chronogram for the taking of Ganjah, by Shah ‘Abbās, A.H. 1015.

Ghazals beginning, fol. 73*b*, with a separate ‘Unvān:

خدا ز شهر بگرداند آفت مارا
که داده کربه ما سر بکوه و صحرا را

Rubā‘is, fol. 88*b*, beginning:

وقتست که دهقان فلک کردد سست
در سنبله اش حبه نماند چو نخست

319.

Or. 2998.—Foll. 126; 7 in. by 4; 10 lines, 2 in. long; written in elegant Nestalik, with three double-page ‘Unvāns and gold-ruled columns, apparently early in the 17th century.

[SIDNEY CHURCHILL.]

دیوان نظام دست غیب

The Divan of Nizām Dast i Ghaib.

The author, whose full name is Mirza Nizām ul-Mulk, son of Amīr Amīn ud-Dīn

Ḥusain, belonged to an illustrious family of Sayyids of Shiraz, called Sādāt i Dast i Ghaib. The author of Khair ul-Bayān speaks of him, fol. 347, as a highly talented young man, whom he met on his way to Mecca (A.H. 1017), and gives copious specimens of his poetry.

In a preface occupying the first eighteen pages of the MS., Abu Ḥayyān Mālī, an intimate friend of the poet, dwells on his remarkable genius and poetical taste, and deploras his premature death, which took place on Sunday the 25th of Zulḥijjah, A.H. 1029, adding that he was buried opposite the tomb of Ḥāfiz. The above date was embodied by the poet's uncle in the following chronogram :

پرسیدم از ارباب خرد تاریخش
گفتند نماده پسادشاه شعرا

The Divan, which spread rapidly in the author's lifetime, is described as consisting of about 2500 Baits and being chiefly devoted to praises of the Prophet and the Imams. The preface was written in the last decade of Ramazan, A.H. 1030. Ṭāhir Naṣrābādī gives also A.H. 1029 as the date of Niẓām's death, adding that he was then only thirty years of age (Add. 7087, fol. 204).

Contents of the Divan : Kasidahs, fol. 10*b*, beginning :

ز دیده بیرخ او دل نمیشود روشن
چو آفتاب نباشد چه سود از روزن

Ghazals, fol. 30*b*, beginning :

ذوق محبتی کو تا سرکنم فغانرا
ویران کنم باهی بنیاد آسمانرا

Rubā'is, fol. 83*b*, beginning :

آن رفت که دل وصل نکاری میخواست
در بزم پسریرخان قراری میخواست

Masnavis, fol. 96*b*, beginning :

دلا چذد بینی شکست از خمار
شکستی کرت هست در توبه آر

Tarjī'āt and Tarkībs, the first of which is a Sāḳi Nāmāh, fol. 105*a*, beginning :

ساقی بده آن می که برنگ لب یارست
آن می که رخ ساقی ازو رشک بهارست

Copyist : محمد قاسم کاتب

320.

Or. 3505.—Foll. 211 ; 10 in. by 6½ ; 11 lines, 4¼ in. long ; written in large Nestalik, apparently in the 17th century.

[SIDNEY CHURCHILL.]

دیوان علی نقی کمره

The Divan of 'Ali Naḳi Kamara'i, who died, according to Ṭāhir Naṣrābādī (Oude Catalogue, p. 91), A.H. 1030. See the Persian Catalogue, p. 818*a*, iv., and Or. 2975, v. Mir Ḥusain mentions him in Khair ul-Bayān, fol. 310, as still alive.

To the Divan is prefixed a prose preface by the author, containing a dedication to Imām Ḳuli Khān (see the Persian Catalogue, p. 681*a*), whom he begs to excuse him for not attending his court. It begins as follows, fol. 1*b* :
حمدی که شاه بیت قصیده کمال را شاید
درخور خداوندیست

Contents of the Divan : Kasidahs in praise of Shāh 'Abbās, Ḥatīm Beg, Murshid Ḳuli Khān, Imām Ḳuli Khan and others, beginning :

چو خفتگان حد را صباح روز نشور
ز خواب مرگ جهانذ نهیب نقشه صور

Chronograms, fol. 66*a*, beginning :

اعتماد الدوله حاتم بیک کامد
اسمانش بندد کیوان غلامی

This section contains two chronograms for A.H. 1018. This shows that the date A.H. 1013, assigned in Riyāz ush-Shu'arā to the author's death, is too early.

Ghazals in alphabetical order, fol. 82*b*, beginning :

ای نام همایونت طغراچه فرمانها
خورشید صفت طالع از مطلع دیوانها

Rubā'is, fol. 200*b*, beginning :

کم حوصله کیست اینکه سالک بیکاه
خواهد شود از حقیقت عشق آگاه

321.

Or. 3324.—Foll. 160; 9 in. by 6; 5 lines, 2 $\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvāns and gold-ruled columns, in the 17th century. Bound in stamped leather covers.

[SIDNEY CHURCHILL.]

دیوان شاپور

The Divan of Shāpūr, of Teheran, who died about A.H. 1030. See the Persian Catalogue, p. 674*b*, and Ethé, Bodleian Catalogue, no. 1072.

Contents: Kasidahs, mostly in praise of 'Ali and the Imams, beginning :

چه مژده دارد ازان شاخ کل نسیم بهار
که رقص میکند از شوق بر سرم دستار

Two Tarjī's, fol. 21*b*, beginning :

عشق از سر زلف صید بندی
تأییده بعشق من کمندی

Masnavis, fol. 29*b*, beginning :

صباحی زاب کوثر روی شسته
کلی از چشمه خورشید رسته

Ghazals in alphabetical order, fol. 38, beginning with the same line as the Divan described in the Persian Catalogue.

Rubā'is, fol. 152*b*, beginning :

بر خیز چه خفتی ای ندیم سگری
کاورد سفیده دم شمیم سگری

This last section appears to be imperfect at the end.

Shāpūr went twice to India, A.H. 996, and again A.H. 1019, and was treated there with great distinction. He returned thence to Persia, where he was still living when Mīr Ḥusain wrote his *Khair ul-Bayān* (see fol. 314), *i.e.* A.H. 1019—1035.

322.

Or. 4912.—Foll. 191; 11 in. by 7; 12 lines, 4 in. long; written in fair large Nestalik, with 'Unvāns, illuminated headings, and ornamental borders throughout, dated A.H. 1054 (A.D. 1644).

دیوان میرک

The Divan of Mirak, composed in close imitation of the Divan of Ḥāfiẓ, with a prose preface by the author, beginning :

و تمجید خالقی که قایل کلام معجز نظام انا افصح العرب
والعجم النخ

Mirak Naḳḳāsh, or Mirak the painter, says in the preface that he was at heart a Dervish and a worshipper of the great mystic Ḥāfiẓ. His Divan includes, fol. 182*b*, a Masnavi in praise of Shah 'Abbās II., and a chronogram for his accession, A.H. 1052. It appears from a short epilogue that the Divan was composed in the next following year in the space of four months. The date is expressed by this chronogram :

جستی تاریخش از خرد گفت
بی جهد بکو جواب حافظ

Contents: A long Tarjī'-band, fol. 4*a*, beginning :

تا مهر رخ تو شد دل آرا
شد دیده عقل و عشق بینا

A Sāki Nāmah, fol. 13*a*, with this burden :

ساقی بده آن باده که در ظل سحابیم
لب تشنه رخساره آن آتش و آیم

Ghazals in alphabetical order, fol. 14*b*, beginning :

بده ساقی می کلرنک تا شوید غم از دلها
که از ملک دل هر یک بر آرد کام حاصلها

Masnavis with the heading مناجات نامه, fol. 177*b*. Chronogram on the accession of 'Abbās, and Rubā'is alphabetically arranged, fol. 183*b*. A Masnavi entitled حکایت قضا و قدر, fol. 187*b*.

Copyist : طاهر ابن محمد جان نقاش کاشی

323.

Or. 3319.—Foll. 315 ; 11 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 15 lines, 3 in. long ; written in fair Nestalik, with two 'Unvāns and gold-ruled columns ; dated Zul-hijjah, A.H. 1071 (A.D. 1661).

[SIDNEY CHURCHILL.]

دیوان قدسی

The Divan of Qudsi, who died in India A.H. 1056. See the Persian Catalogue, p. 684*b*.

Contents : Preface by Mulla Tuḡhrā, fol. 1*b*. See the Persian Catalogue, p. 685, v., and Ethé, no. 1102, art. 1.

Kasidals in alphabetical order, fol. 8*b*, beginning :

من آن نیم که کنم سرکشی ز تیغ جفا

The same beginning in the Oude Catalogue, p. 536 ; Berlin, no. 941 ; and Bodleian, no. 1102, art. 6.

Tarkībs, fol. 93*a*, beginning as in the Persian Catalogue, p. 685, II. :

سنگ زبر سر ز سرکردانیم سنگ اسپاست

Ghazals alphabetically arranged, fol. 119*a*, beginning :

داده عشقم باده نابی که میسوزد مرا

See the Oude Catalogue, *l.c.*, and Berlin, no. 940, art. 3.

Rubā'is in alphabetical order, fol. 190*a*, beginning :

سر حلقه مباحش بزم روزدانا

A long Masnavi called ظفر نامه, on the victories of Shāhjahān, fol. 199*b*, beginning :

بنام خدائی که داد از شهان

جهان پادشاهی بشاه جهان

and other Masnavis. See the Persian Catalogue, p. 685, VIII. ; Ethé, no. 1106 ; and Berlin Catalogue, no. 940, art. 1.

Copyist : محمد جعفر بن محمد طاهر الحسینی قدم
گاهی

324.

Or. 3234.—Foll. 257 ; 9 in. by 5 ; 21 lines, 2 $\frac{3}{4}$ in. long ; written in fair Nestalik with gold-ruled columns ; dated Muḥarram, A.H. 1029 (A.D. 1619). Bound in gilt and stamped leather covers.

[SIDNEY CHURCHILL.]

دیوان فیاض

The Divan of Fayyāz Lāhiji.

Beg. چو زهر وقت صبوح از افق بسازد جنک
زمانه نیز کند ناله مرا آهنگ

Fayyāz is the takhalluṣ of the celebrated philosopher, Mullā 'Abd ur-Razzāq B. 'Alī Lāhiji, who died under Shāh 'Abbās II., about A.H. 1060. See above, no. 9, and Ḳiṣaṣ ul-Khāḳāni, fol. 157. His Divan contains poems in praise of his master Mullā Ṣadrā, of Mir Bāḳir Dāmād, and of Shāh Ṣafi.

Contents : Kasidals, fol. 1*b*. Muḳaṭṭa'āt, fol. 79*a*, beginning :

صدر جهان و عالم جان و سپهر فضل

Tarkībs, fol. 85*b*, beginning :

السلام ای کوهرت در پای عدل و داد و دین

Ghazals, in alphabetical order, fol. 105*b*, beginning :

الهی فیض مشرب ده که دلکیرم ز مذهبهها
نمیدانم چه میخوانند این طفلان بمکتبهها

Rubā'is, fol. 235*b*, beginning :

فیاض ازل که بزم هستی آراست
جام سخن از می معانی پیراست

A Sāḩi Nāmāh and other Masnavis, fol. 244*a*, beginning :

بیا ساقی اسباب می ساز کن
سر خم بنام خدا باز کن

325.

Or. 4391.—Foll. 347; 10 in. by $5\frac{3}{4}$; 12 lines, $4\frac{1}{4}$ in. long; written in large and cursive Nestalik, apparently in the 17th century.

[WALLIS BUDGE.]

دیوان حاذق

The Divan of Hāzīk, beginning :

حاذق ز کجا ترا چه سان آوردند
زارامکه عدم دوان آوردند

From several passages of the Divan (foll. 33*b*, 31*b*, 35*b*) it appears that the author lived in India under Shāhjahān, and was over seventy years of age at the time of writing. This is sufficient to establish his identity with Ḥakīm Hāzīk B. Humām B. Maulānā 'Abd ur-Razzāk Gīlāni, who was born at Fatḥpūr Sikri, near Agra, in the reign of Akbar, was sent by Shāhjahān on a mission to the Uzbek prince Imām Ḳuli Khān, and was afterwards appointed, in the fourth year of the reign, to the confidential post of مکرر. In his old age he retired to Agra, where he died A.H. 1068. See Ma'aṣir ul-Umarā, Add. 6565, fol. 154; Riyāz ush-Shu'arā, fol. 122; Makhzan ul-Gharā'ib,

fol. 116*b*; and Sham' i Anjuman, p. 127. Verses quoted in the Makhzan are found in the present MS.

The Divan has a marked religious and Shi'ah character. It is divided into two sections, the first of which, foll. 1—39, contains Rubā'is, and the second, foll. 40—347, Ghazals in alphabetical order. The latter is imperfect at the beginning. The first complete Ghazal begins :

آنکه می نوشد زلعلت بشکند پیمانہ را
آنکه در کوی توره یابد بسوزد خانہ را

There is a lacuna extending from the beginning of letter ش to that of letter م, and in the latter part the original order has been disturbed in the binding.

The original colophon has been erased, and a spurious one, with the date سنه سته مایه عشرين, has been substituted for it.

326.

Or. 2849.—Foll. 43; $6\frac{1}{4}$ in. by $3\frac{1}{2}$; 15 lines, $1\frac{3}{4}$ in. long; written in small and neat Nestalik, with gold-ruled columns, probably in the 17th century. [SIDNEY CHURCHILL.]

دیوان شیدا

The Divan of Shaidā, imperfect at beginning and end.

Shaidā was born in Fatḥpūr, a town near Agra, where his father, a native of Mashhad, had settled. He served under Jahāngir and Shāhjahān, and died in Kashmīr about A.H. 1080. See the Persian Catalogue, p. 1083*a*; Riyāz ush-Shu'arā, fol. 246*b*; Sham' i Anjuman, p. 220; and Ḥamīshah Bahār, Oude Catalogue, p. 124.

The MS. contains only Ghazals in alpha-

betical order. The first extant begins as follows :

نه موج آب نکارد نکار زلف ترا
نه دست باد زند شانه مار زلف ترا

The Ghazals come to an end on the last page, at the bottom of which the Rubā'is begin as follows :

ای همچو سرشک از مژه برجسته زمن
ای بوده ترا کرینر چون بسته زمن

327.

Stowe, Or. 15.—Foll. 196 ; 9 in. by $5\frac{1}{2}$; 12 lines, $2\frac{7}{8}$ in. long ; written in fair Nestalik, probably about the close of the 17th century.

دیوان فرج

The Divan of Faraj-ullah Shūshtari, who uses Faraj as his poetical name.

Beg. اذا ناولتني الصهباء ذقها ثم ناولها
کران لب نشأه کوثر رساند باده در دلها

Faraj-ullah, a native of Shūshtar, went over to India, and was seen by Taqi Aulhadi in Kambāyat (Riyāz ush-Shu'arā, fol. 333b). He settled in Haiderabad, and was raised to rank and wealth by the Kuṭubshāh, namely 'Abdullah Kuṭubshāh, who reigned A.H. 1035—83, and is mentioned in the following line of the Divan, fol. 58b :

ریشک ایران شد دکن در عهد عبد الله شاه
هر چه خواهی است اما باده شیراز نیست

See Sham'i Anjuman, p. 374. His Arabic verses are praised by Sayyid 'Ali Ma'sūm (Arabic Supplement, p. 625), who saw him in his father's house in Haiderabad, and says that the poet was then (about A.H. 1080) seventy years old. See Sulāfat al-'Aṣr, Or. 120, fol. 440b. Faraj-ullah is also mentioned by Tāhir Naṣrābādī among contemporary poets. See the Oude Catalogue, p. 98.

The Divan consists mainly of Ghazals in alphabetical order. These are followed, fol. 183b, by a few Kīṭ'ahs, and, fol. 184b—194a, by Rubā'is beginning :

ای رازق وحش و طیر و بی نطق و فصیح
قسمت بحسن رسان و روزی بقبیح

On the first page is a note of a former owner, Aḥmad B. Mūsa Ruhāvi, dated A.H. 1122.

328.

Or. 3282.—Foll. 512 ; $10\frac{1}{4}$ in. by $5\frac{3}{4}$; 17 lines, $3\frac{3}{4}$ in. long ; written in Nestalik, with four 'Unvāns and gold-ruled columns ; dated A.H. 1104 (A.D. 1692-3). [S. DE SACY.]

دیوان صائب

The Divan of Ṣā'ib, of Tabrīz, who died A.H. 1088. See the Persian Catalogue, p. 693a.

Contents : Kasidahs, fol. 1b, beginning :

بادهها مشکین نفس شد ابرها کوهر نثار
خوش بآیین تمام امسال آید نو بهار

Ghazals, in alphabetical order, fol. 18b, beginning, as in the Lucknow edition of A.H. 1292, and several MSS. :

اگر نه مد بسم الله بودی تاج عنوانها

Fardiyyāt, also alphabetically arranged, fol. 421b, beginning :

نیست سوی حق بجز تسلیم راه بنده را

Short pieces of two or three Baits, in alphabetical order, fol. 430b—512b, beginning :

ای خار و خس بجز تداى تو سخنها

Copyist : عبد الجلیل ولد شاه خلیل خراسانی :

The MS. is mentioned in the Catalogue of S. de Sacy's Library, Manuscripts, p. 49, no. 288. For other copies see Rosen, Institut, p. 264 ; Pertsch, Berlin Catalogue, no. 956 ; and Ethé, no. 1131.

329.

Or. 2694.—Foll. 779; 10¼ in. by 5¾; 16 lines, 3¼ in. long; written in cursive Nestalik, with 'Unvān and ruled columns; dated 15 Zulka'dah in the 26th regnal year of Muḥammad Shāh=A.H. 1156 (A.D. 1743).

[E. B. EASTWICK.]

The second volume of a most extensive collection of Šā'ib's poems.

It contains the latter half of the Ghazals in their alphabetical arrangement from letter ذ to letter ی.

The first Ghazal, which is found at p. 484 of the Lucknow edition of A.H. 1292, begins:

ای بیاد لعل می‌کون تو کام جان لذیذ
در فراق در دل شبهای تار افغان لذیذ

The latter part of the volume contains the following sections:

1. Initial verses of the Ghazals in د, fol. 709a.

2. Fardiyyāt, fol. 738b, beginning:

حسرت اوقات غفلت چون زدل بیرون رود

3. Pieces of two or three Baits, in alphabetical order, fol. 746b, beginning:

خدایا در بدر این نعره مستانه مارا
مکن نومید از حسن قبول افسانه مارا

4. Turkish Ghazals, foll. 773b—777b, beginning:

نه احتیاج که ساقی و بره شراب سنکا
که اوز پیاله‌سنی وردی آفتاب سنکا

The MS. was written for Rustam 'Ali Khān by Hidāyat-ullah, dwelling in Kāshān.

330.

Or. 3541.—Foll. 263; 10¼ in. by 4¾; 17 lines, 2¾ in. long; written in neat Shikastah-āmiz,

with 'Unvān and ruled columns, apparently about the close of the 17th century.

[SIDNEY CHURCHILL.]

دیوان ارشد

The Divan of Arshad.

Beg. ای که هر سو سر زلفی پریشان کرده
از کلی رخسار عالم را گلستان کرده

Mirza Muḥammad Arshad, son of Mirza 'Ali Akbar, born at Barnābād, lived mostly in Herat in the time of Shah 'Abbās II., and excelled especially in Masnavi. The author of *Ḳiṣāṣ ul-Khākāni*, who wrote A.H. 1076, Add. 7656, fol. 179, describes him as being then past forty years of age. Arshad himself states his age very precisely, fol. 77b, in a chronogram relating to a son who was born to him, A.H. 1084, when he had reached his fifty-ninth year:

؛ امید فرزند بودم ملول
که عمرم به پنجاه و نه در رسید

He must therefore have been born A.H. 1025. The Divan includes chronograms ranging from A.H. 1048 to 1089. Most of the Kasidahs are in praise of the Imams and of the successive viceroys of Khorasan, Ḥasan Khān Shāmlu and his son and successor 'Abbās Ḳuli Khān. The latter, who ruled over Khorasan A.H. 1050—90, appears to have been the special patron of the poet.

Contents: Kasidahs, fol. 1b. Tarkibs and Tarjī's, fol. 48b. Muḳaṭṭa'āt, fol. 54a. Masnavis and chronograms, fol. 77a. Ghazals, in alphabetical order, fol. 82b, beginning:

ای درره تحقیق تو سر کشته خیرها
در شعضه حسن تو آشفته نظرها

Rubā'is, fol. 251b, beginning:

آندل که ز اسرار ازل آگاه است
دست طلبش ز غیر حق کوتاهست

Prose preface to a Masnavi entitled *ابر کهر بار* which the poet completed by desire of his patron in Herat, fol. 261*b*.

Beg. لله الحمد که نسیم نو بهار نفسم تا از چمن دل
و مرغزار جگر وزیدن آغاز کرده

331.

Or. 3634.—Foll. 126; 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 17 lines, 2 $\frac{1}{2}$ in. long; written in small cursive Nestalik, partly on tinted paper with flowery designs, in Kābul and Kāndahār; dated Monday, 21 Zuhijjah, in the 42nd year of the reign (of Aurangzib), *i.e.* A.H. 1109 (A.D. 1698). [SIR GORE OUSELEY.]

دیوان مجذوب

The Divan of Majzūb, whose proper name was Mīr Muḥammad, of Tabrīz, and who died A.H. 1093. See the Persian Catalogue, p. 696*b*, and the Oude Catalogue, p. 479.

Contents: Kasidahs, fol. 4*b*, beginning as in the previously described MS., Or. 309.

Ghazals, alphabetically arranged, fol. 14*a*, beginning:

الهی عبدک العاصی اتاکا
مقرا بالذنوب فقد دعاکا

Mukhammas, Tarjī', Masnavis, and chronograms, fol. 110*b*, beginning:

حسن را آینه در کار بود
جوهر دل قابل دیدار بود

Rubā'is, foll. 120*a*—125*b*.

The MS. is noticed in Dr. John Lee's Catalogue, no. 182.

332.

Or. 3487.—Foll. 206; 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 14 lines, 2 $\frac{3}{4}$ in. long; written in fair Nestalik, with

two 'Unvāns and gold-ruled columns, apparently in the 17th century.

[SIDNEY CHURCHILL.]

دیوان راقم

The Divan of Rāqim, with a preface in prose.

Beg. of the preface:

ای برون از احاطه ادراک
قدست از نسبت تقدس پاک

تعظیم دربار کبریائی که کرسی نشینان عرش المعراج
معرفت

Beg. of the Divan, fol. 8*b*:

ای ذکر تو سر رشته تسبیح سخنها
بی حمد تو پیمانہ خالیست دهنها

Rāqim is the takhalluṣ of Mirza Sa'd ud-Dīn Muḥammad, son of Khwājah 'Ināyat, a merchant of Mashhad. He went with his father to India in the time of Shāhjahān. After his return to Persia he was appointed by Shāh Sulaimān (A.H. 1078—1105) Vazir of Herat, and, afterwards, of the province of Khorasan, and became known as a liberal patron of poets. See Riyāz ush-Shu'arā, fol. 191*b*, and Sham' i Anjuman, p. 167. A copy of his Divan, described by Sprenger, Oude Catalogue, p. 540, contains a chronogram for A.H. 1084.

In the preface Muḥ. Ṣādiq Mashhadi, who appears to have been a dependant of the poet, enlarges on the praises of his patron, and states that, although he had received from the Shāh the office of Dastūr, with the title of Āṣafi, and was fully engrossed by the affairs of state, he yielded at times to poetical inspiration.

The Divan consists exclusively of short pieces in the form of Ghazals arranged in alphabetical order.

333.

Or. 3644.—Foll. 173 ; 8½ in. by 5¼ ; 11 lines, about 3 in. long ; written in neat Nestalik, with two 'Unvāns and gold-ruled columns, about the close of the 17th century.

[SIDNEY CHURCHILL.]

دیوان نورس

The Divan of Nauras.

Beg. چمن شکفت وکل آراست بزم روحانی
رساند باغ بساغر شراب ریجانی

Nauras is the takhalluṣ of Muḥammad Ḥusain Dumāvandi, who came as a young man from his native place, Dumāvand, to Isfahan, and was recommended by the famous poet Ṣā'ib to Muḥammad Zamān Khān. Ṭābir Naṣrābadi mentions him among his living contemporaries, and Ḥazīn says that he died in Isfahan. See Add. 7087, fol. 300*b* ; the Oude Catalogue, pp. 103, 139 ; and Riyāz ush-Shu'arā, fol. 472*a*. The Divan contains several Kasidahs in praise of the reigning sovereign, Shāh Sulaimān, an occasional poem on a Ḥammām built in the town of Dumāvand, and chronograms for dates ranging from A.H. 1084 to 1105 (the last is an addition to the original text, fol. 170*a*).

The contents are : 1. Kasidahs in praise of Imam 'Ali Riza, the first of which is entitled فخر المناقب. 2. A second series of Kasidahs, with an 'Unvān, fol. 10*b*, beginning :

بسته ام تا در رهش بر باد پا نعل شتاب
چون فلک بوسد رکاب سایه ام را آفتاب

The first Kasidah is again in praise of the same Imam, but the others are addressed to Shāh Sulaimān, to Zamān Khān, Ṣafi Kuli Khān, and Shaikh 'Ali Khān I'timād ud-Daulah. 3. Ghazals, in alphabetical order, fol. 35*b*, beginning :

طراز از اسم اعظم داشت چون خاتم سلیمانرا
ز بسم الله داد اکلیل کلکم فرق دیوانرا

4. Opening verses and various pieces, مطلع و متفرقات, fol. 124*a*, including chronograms. 5. Masnavis, fol. 138*b*, two of which are of some extent, and are respectively entitled حاتمیه and قضا و قدر. 6. Mu'ammās, or riddles, fol. 153*a*. 7. Prose pieces, fol. 160*b*—169*a*, the first of which is a letter relating to the Mir'āt ul-Jamāl of Ṣā'ib.

The margins of a great part of the volume, and foll. 170—173 at the end, contain additional verses by the same hand as the text, but in a smaller character.

334.

Or. 4774.—Foll. 212 ; 10 in. by 6 ; 15 lines, 3¼ in. long ; written in fair Nestalik, with gold-ruled columns, apparently early in the 18th century.

دیوان واعظ

The Divan of Rafi' ud-Dīn Vā'iz Kāzvīni, who died about A.H. 1105. See above, no. 152, and Ethé, Bodleian Catalogue, no. 1144.

This copy wants the first page, and begins with the second Ghazal of the complete MS., Add. 7812, the first line of which is :

ای بار داده کعبه کویت براهها
کستاخ بارگاه قبول تو آهها

Contents : Ghazals, in alphabetical order, fol. 1*a*. Kīṭ'ahs, fol. 117*b*. Fardiyyāt, fol. 121*b*. Kasidahs, fol. 130*b*, beginning :

فصل دی شد آتش سوزی هوا را در سراسر است
سرد مهریهای دورانرا ظهور دیکر است

(See Add. 7812, fol. 181*b*.) A Tarkīb, fol. 160*b*. Rubā'is, fol. 162*b*, beginning :

از بهر خلافت پیغمبر بی گفت
طاقست انکس که بود زهرا را جفت

Chronograms, fol. 172*a*. Masnavis, fol. 184*b*. The longest of these, foll. 191*b*—204*a*, relates to the famous battle of Shāh Ismā'il and Shaibak Khān. It begins as follows :

فرازنده دست و تیغ زبان
چنین کرده تسخیر ملک بیان

335.

Or. 3285.—Foll. 242; 9 in. by 5; 15 lines, 3 in. long; written in cursive Nestalik, apparently in India, in the 18th century.

دیوان سروری

The Divan of Surūri, with a preface in prose, beginning : الحمد لله على نواله والصلوة على محمد وآله سرور دلهاى دانش آماى بلاغت سنجان

Beg. of the Divan :

الهی در طریق عشق آسان ساز مشکها
بیابانها خطرناک و بسی دورست منزلها

The preface was written, at the request of the poet, by Sāḳi, who is better known by the title of Musta'idd Khān, ساقی مشهور به, conferred upon him A.H. 1119, and died A.H. 1136 (see the Persian Catalogue, pp. 936*b*, 1083*b*). He praises the author of the Divan, whom he calls Sikandar Surūri, as the great mystic poet of the period:

فی زماننا هذا تبسم آموز غنچه سخن چهره افروز شاهد
این فن ناشناس غمکده دوری سکندر سروری

The Divan consists chiefly of Ghazals of a religious or mystic character, in alphabetical order. One of these, fol. 202*b*, is in praise of 'Ālamgīr. The Rubā'is which follow, fol. 208*a*, contain many eulogies on Muḥyi ud-Dīn Jilāni, to whose order, the Ḳādiri, the author evidently belonged.

The Muḳaṭṭa'āt, fol. 233*b*, begin with this verse :

بیاد حق سروری زنده کن دل
اکر خواهی حیات جاودانی

They include some chronograms. The last of these gives A.H. 1114 for the compilation of the Divan, which is here designated as کلدسته اسرار :

بمحمد الله که دیوان سروری
شده کتزار از کلهای اسرار
.
رقم زد خامه ام سال بهارش
بهین کلدسته کلهای اسرار

At the end is a Kasidah entitled قصیده عمان المعانی, foll. 237—242, beginning :

کار دین کن ار سری اندر سر تو کر سراسر

336.

Or. 2936.—Foll. 357; 12 in. by 7½; 25 lines, 4¼ in. long; written in neat Nestalik, in four columns divided by illuminated borders, ornamented with three rich 'Unvāns and seventy-nine miniatures of Indian style, and gilt between the lines throughout, apparently about the beginning of the 19th century.

[NATH. BLAND.]

حملة حیداری

Ḥamlah i Haidari, a poetical account of 'Ali's life, by Bāzil, who died A.H. 1124 (see the Persian Catalogue, p. 704), with the continuation of Mīr Ghulām 'Alī Āzād, which is noticed in the Persian Catalogue, p. 705, Add. 25,806.

The poem of Bāzil is divided into two parts, the second of which is marked by an 'Unvān, fol. 227*b*, and begins with the Khuṭbah of Muḥammad, corresponding with p. 175

of the Lucknow edition. The continuation of Āzād begins, also with an 'Unvān, fol. 310*b*. For other MSS., see Ethé, Bodleian Catalogue, nos. 518-19.

337.

Or. 3668.—Foll. 16; $7\frac{3}{4}$ in. by 5; 9 lines, $2\frac{7}{8}$ in. long; written in neat Nestalik, with gold-ruled margins, in the 19th century.

[SIDNEY CHURCHILL.]

کل کشتی

Gul i Kushti, a Masnavi, by Mir Najāt, who died about A.H. 1126. See the Persian Catalogue, p. 821*b*, v.

The date of composition, as given in the following line of the epilogue, is somewhat ambiguous :

غنچه کل که بود بر سر دل تاریخ است

This means, according to the Indian commentators, that the numerical value of غنچه کل, namely 1108, is to be added to that of دل, viz. 34. Accordingly, the date would be A.H. 1142. This, however, is inadmissible; for Najāt died before that date, and there exists a copy of the poem dated A.H. 1128 (see Rosen, Institut, p. 269). The true interpretation of بر سر دل is that only the head, i.e. the initial letter, of دل is to be taken into account, which gives $1108+4$, or A.H. 1112.

The poem has been lithographed, with a commentary by Ratan Singh, in Lucknow, 1881, and with another by Gobind Rām in Murādābād, 1884. For MSS., included in the Divan of Najāt or separate, see Pertsch, Berlin Catalogue, no. 674, 10, and Ethé, Bodleian Catalogue, nos. 1162, 1164-5.

338.

Or. 3542.—Foll. 135; $10\frac{3}{4}$ in. by $5\frac{1}{2}$; 20 lines, $2\frac{3}{8}$ in. long, with oblique lines round the

margins; written in a cursive Indian character; dated 9 Rabī' I., A.H. 1133 (A.D. 1720). [SIDNEY CHURCHILL.]

رباعیات بیدل

The Rubā'is of Bidil (Persian Catalogue, p. 706*b*), in alphabetical order.

Beg. آنکس که منزّه است از آب و گل ما
بی او عدم است خلوت و محفل ما

At the end of the alphabetical series, fol. 126, is a colophon, in which the copyist states that, while he was engaged in transcribing these verses, the poet, Mirza 'Abd ul-Ḳādir Bidil, died on Thursday the fourth of Ṣafar, A.H. 1133.

The latter part of the MS., foll. 126*b*—135, is occupied by a section of mixed contents, consisting of satires in Kasidah form, Mukhammasāt, and Rubā'is, by the same poet, and imperfect at the end.

Beg. این دور دور خیر است وضع متین که دارد
باد بروت مردی غیر از سرین که دارد

A similar collection of Rubā'is is noticed in the Berlin Catalogue, no. 969. The first piece there mentioned is the seventh of the present MS. See also the Oude Catalogue, no. 175.

339.

Or. 3286.—Foll. 87; $6\frac{1}{2}$ in. by 4; 14 lines, $2\frac{1}{2}$ in. long; written in neat Nestalik, with two 'Unvāns and gold-ruled margins; dated 21 Shavvāl, A.H. 1100 (for 1205, A.D. 1791).

دیوان طبیب

The Divan of Ṭabīb, with a prose preface by the author.

Beg. of the preface : هر چند تمهید بساط عربضه :
نکاری بعنوانی که شایسته نظر الهوت

Beg. of the Divan, fol. 10*b* :

حاشا که کشم بهر طرب ساغر خم را
از غم چه شکایت من خو کرده بغم را

The author, *Mirzā ‘Abd ul-Bākī*, of the *Mūsavi Sayyids*, was the son of *Mirzā Muḥ. Raḥīm*, who had been *Ḥakīm Bāshī*, or head physician, to *Shāh Sultān Ḥusain Ṣafavī*. He served in the same capacity under *Nādir Shāh*. After that sovereign's death, he became *Kalāntar* of *Isfahan*, but resigned that charge in favour of his younger brother *Mirzā ‘Abd ul-Vaḥhāb*, and died A.H. 1168. See *Atashkadah*, p. 412, and *Majma‘ ul-Fuṣāḥā*, vol. ii., p. 340, where it is said that *Ṭabīb’s* Divan amounted to two or three thousand Baits. The verses quoted there are found in the present MS.

In the preface the author refers, in extremely prolix and involved style, to his retirement from worldly pursuits after the death of *Nādir Shāh*, and to his pilgrimage to the holy places.

The Divan consists of Ghazals in alphabetical order. At the end, fol. 79*b*, are some *Rubā‘is*, beginning :

رفتی تو و رفت زندگانی افسوس
آمد پیری و شد جوانی افسوس

and a *Masnavi* on *Maḥmūd* and *Ayāz*, *قطعه*, محمود و ایاز, fol. 83*b*, beginning :

شنیدم من که محمود جوانبخت
که بودش در جهان هم تاج و هم تخت

Copyist : علی اصغر الهمدانی

340.

Or. 3236.—Foll. 349 ; 9½ in. by 5¾ ; 17 lines, 3½ in. long ; written in neat Nestalik *Shikastah-āmiz*, with two ‘*Unvāns* and gold-ruled columns ; dated A.H. 1200 (A.D. 1786).

[SIDNEY CHURCHILL.]

دیوان عاشق

The Divan of ‘*Āshik*’.

Beg. درین خرابه پر غم که نیست جای سرور
خوش آنکه پیش نکیرد بجز طریق عبور

Aḳa Muḥammad ‘Āshik, of *Isfahan*, was a poor man, earning his livelihood as a tailor ; but he had poetical genius, and excelled especially in amatory poems. *Āzur*, who mentions him among his contemporaries (*Ātashkadah*, p. 414), says that he died A.H. 1181. See also *Makhzan ul-Gharā‘ib*, fol. 304 ; *Bodleian Catalogue*, col. 356, no. 1755 ; *Majma‘ ul-Fuṣāḥā*, vol. ii., p. 346 ; and *Sham‘ i Anjuman*, p. 293. This poet must not be confounded with an earlier ‘*Āshik*, who wrote a *Masnavi* entitled *عیش و طرب*, A.H. 1079 (*Oude Catalogue*, p. 339).

Contents : *Kasidahs*, fol. 1*b*. *Ghazals* in alphabetical order, fol. 42*b*, beginning :

زهی مثالی که چون جمالت نبسته نقشی زمانه زیبا
بخنده شیرین ببزله شکر بغمزه لیلی بعشوه سلمی

(The same beginning is found in a Berlin MS., *Pertsch*, no. 948, which contains only the *Ghazals*.) A *Mukhammas*, fol. 302*b*. *Rubā‘is*, fol. 303*a*, beginning :

زاهد بهوس که خلد در بکشاید
عابد کوبد که قرب حق میدباید

Chronograms, with dates ranging from A.H. 1154 to 1181, fol. 326*b*. The first relates to the accession of *Shāh Sulaimān II.*, A.H. 1163, and begins :

افراخت بنسخیر جهانی علم فتح
دارای فلک مرتبه همچون شه العجم

341.

Or. 2869.—Foll. 130 ; 8 in. by 5¾ ; 16 lines, 3¼ in. long ; written in cursive Nestalik,

apparently about the close of the 18th century. [SIDNEY CHURCHILL.]

Another copy of the Divan of 'Āshik, containing only Ghazals in alphabetical order, beginning as the corresponding section of the preceding MS.

The colophon states that this Divan of Aḳa Muḥammad Iṣfahāni, poetically called 'Āshik, was completed on Thursday in Taf-rish, no more precise date being added.

342.

Or. 2850.—Foll. 152; 6½ in. by 3¾; 14 lines, 2¼ in. long; written in small and neat Shikastah; dated Ṣafar, A.H. 1195 (A.D. 1781). [SIDNEY CHURCHILL.]

دیوان طوفان

The Divan of Tūfān.

Beg. قاصد بباد وعده وصل آورد زیار
هجرم هزار مرتبه بهتر ز انتظار

Mirza Ṭayyib, of Hazār Jarīb, Māzandarān, poetically styled Tūfān, lived in Isfahan, and was dreaded for the pungency of his satires. At last he repented of his wicked ways, and retired to Najaf, where he died A.H. 1190. See the Persian Catalogue, p. 808a, III.; Ātashkadah, p. 413; and Majma' ul-Fuṣṣahā, vol. ii., p. 341.

Contents: Kasidahs, fol. 2b. Masnavis, fol. 61b, beginning:

آنکه پر آواز دارد درزن
بگردانش را ز طوفان سخن

Ghazals, in alphabetical order, fol. 104b, beginning:

باشک سرخ کردم چاره رخسارهای را
ولی درمان ندانم چیست درد رو سیاهی را

Rubā'is, fol. 150b, beginning:

ای زاتش عشقت بدلم سوز امروز
وی سوز تو در جان غم اندوز امروز

At the end are written verses composed by Āzur on the poet's death, the last hemistich of which is a chronogram for A.H. 1190:

آسود چو در خاک نجف آذر کفت
طوفان در دریای نجف شد ز صفا

343.

Or. 2868.—Foll. 137; 10¾ in. by 6½; 12 lines, 2¾ in. long; written in elegant Nestalik on gold-sprinkled paper, with an 'Unvān, gold-ruled columns, and gilt headings; dated in the thirty-first year of Muḥammad Shāh, A.H. 1161 (A.D. 1748).

[SIDNEY CHURCHILL.]

واله و سلطان

"Vālih u Sulṭān," a romantic poem in Masnavi rhyme, by Faḳīr.

Beg. ای واله حسن دلکشت جان
عشق تو بهر دو کون سلطان

Mir Shams ud-Dīn Faḳīr 'Abbāsi, an eminent poet and scholar, was born at Delhi, A.H. 1115, of an ancient and noble family. He wrote two able treatises on prosody and on poetical figures, a Divan, and several Masnavis. He composed the present one at the request of its hero, 'Alī Kūli Khān Vālih (Persian Catalogue, p. 372a), with whom he was intimate. It treats of the love-story of Vālih and his affianced bride Khadijah Biḡam, poetically surnamed Sulṭān, who had been seized by force and married to one of the Afghan officers of Ashraf. The author of 'Iḳd i Ṣurayyā (Add. 16,727, fol. 68b), writing A.H. 1199, says that he had

been lately informed that Faḳīr had perished in a shipwreck near Baṣrah on his return from a pilgrimage to Najaf. For other notices, see *Sham' i Anjuman*, p. 378, and *Makhzan ul-Gharā'ib*, Or. 4610, fol. 344, *Bodleian Catalogue*, col. 362, no. 1993.

In the section entitled *در سبب نظم کتاب*, fol. 10*b*, the poet relates in the following verses how he had been sent for by Vālih, who suggested to him the subject of the present poem :

لزکی صنی است قبله من
عشقتش زده آتشم بخرم
آن لحظه مرا بلب رسد جان
کارم بر لب خدیجه سلطان
آواره چو کرد باد ازویم
که غمکین گاه شاد ازویم

The date of composition, A.H. 1160, is fixed by two chronograms in the following lines of the epilogue, fol. 132*b* :

آمد چو بدل خیال تاریخ
شد نظم منبع سال تاریخ
تاریخ دگر ز شخص معنی
ظاهر شودت اگر بچوئی

Further on, fol. 133*b*, the poet says that he had embodied in his poem the contents of letters written by Khadijah Sultan to her lover, as well as the passionate outpourings of the latter.

This fine copy has been revised by the author, who writes at the end : *بنظر تصحیح* :
شمس الدین فقیر عباسی دهلوی عفی الله عنه در آمد

Copyist : محمد رفیع

344.

Or. 3239.—Foll. 167 ; 7 in. by 4 ; 11 lines, 2 $\frac{3}{4}$ in. long ; written in fair Nestalik, with

three 'Unvāns and gold-ruled columns ; dated (fol. 131*b*) A.H. 1174 (A.D. 1760).

[SIDNEY CHURCHILL.]

دیوان وفا

The Divan of Vafā.

مبادا همچو من بیجا کسی از خان و مان خیزد
که زینسان هر که خیزد آتشش از مغز جان خیزد

Mirza Sharaf ud-Dīn 'Alī Ḥusaini Ḳummi, called Akāsi Beg, and poetically surnamed Vafā, was born A.H. 1137 in Ḳum, where his father was in charge of the sanctuary of the Imāmzādah Fāṭimah. Having reasons to fear Nādir Shāh, he escaped, with great difficulty, from Persia, and reached Delhi A.H. 1162. There he was warmly received by 'Alī Ḳulī Khān Vālih, who devotes to him a long and sympathetic notice in the *Riyāz ush-Shu'arā*, Or. 2693, fol. 452, and quotes a Kasidah which the young poet had composed in his (Vālih's) praise, and which is found in the present MS., fol. 21*b*. It is stated in *Sham' i Anjuman*, p. 520, that Vafā stayed thirty years in India and died A.H. 1200. The same date is given in *Rūz i Rūshān*, p. 760. A copy of the Divan is described in the *Oude Catalogue*, p. 584.

Contents : 1. Kasidahs in praise of the Imams, of Vazir Āsafjāh, of Vazir Ṣafdar Jang, and of 'Alī Ḳulī Khān Zafar Jang. At the end are two chronograms, Turkish and Persian, for the accession of 'Ālamgīr II., A.H. 1167, and additional Kasidahs in a smaller and closer character.

2. Ghazals in alphabetical order, fol. 31*b*. The first, which has been completely obliterated, was apparently the same as in the *Oude Catalogue*. The end of the first hemistich, *زبانم را*, is still visible. The second Ghazal begins :

شد بلند از بس بوصف قامنت افغان ما
دم زد دیوان قیامت میزند دیوان ما

3. Rubā'is, fol. 132*a*, beginning :

نی باغ طلب دارم و نی ساغرمی
فی نغمهٔ ارغنون و فی نالهٔ فی

4. Tarkībs, Mukhammasāt and Tarjī's, fol. 142*a*.

5. A Masnavi, fol. 163*a*, beginning :

الهی شور عشقم در سر انداز
فروزان احکرم در مجمر انداز

It breaks off at fol. 164*b*. The next three folios, which contain Ghazals, are misplaced; they should come after fol. 59 and 100.

345.

Or. 2851.—Foll. 207; 8 in. by 5; 14 lines, 3 in. long; written in cursive Nestalik, with ruled margins; dated A.H. 1241 (A.D. 1826).

[SIDNEY CHURCHILL.]

دیوان سید کوچک

The Divan of Sayyid Kūchak.

Beg. بیای ساتی بده جامی ازان خمخانه دلها
که تا فانی شوم از خود بکیرم راه واصلها

The author, who uses mostly کوچک alone, but sometimes سید کوچک as his takhalluṣ, is not mentioned in the Tazkirahs. He is designated in the colophon as a great mystic and religious guide, تحفه الرضویه مولانا قدوة العارفين ومرشد الفقراء والمساکین مولانا اقا سید کوچک رفیع الله مراجعہ

From the contents of the Divan, which is designated in the colophon as Tuḥfat ur-Rizaviyyah, he appears to have been a Sufi Faḳīr living in Mashhad and a devout worshipper of the great Imam known as Shāh i Khurāsān, to whom several of his odes are addressed. No precise date is found in the Divan, but the author refers to Shāh 'Abbās

II. and to Shaikh Bahā'i (Bahā ud-Dīn 'Āmili) as men of a remote past (see foll. 193*a*, 206*a*). He probably did not live much earlier than the date of the present MS.

The Divan consists of mystic and religious poems in Ghazal form, arranged in alphabetical order. At the end, fol. 205*b*, is a Masnavi beginning :

شنیدستم ز شاه عباس ثانی
که از دل کرده ترک دارفانی

It relates how Shāh 'Abbās brought to shame and confusion the strict rigorists who passed a severe judgment on his conduct.

346.

Or. 2999.—Foll. 161; 7½ in. by 4½; 14 lines, 2½ in. long; written in Shikastah; dated 27 Rabī' I., A.H. 1199 (A.D. 1785).

[SIDNEY CHURCHILL.]

خسرو شیرین

"Khusrau Shirin;" a Masnavi by Nāmi.

Beg. بنام آنکه در عنوان نامه
بود نامش نخستین نقش خامه

Nāmi is the poetical surname of Mirza Muḥammad Šādiḳ Mūsavi, the historian of the Zand dynasty, who died A.H. 1204. See the Persian Catalogue, p. 196*a*; Ātash-kadah, p. 439; and Majma' ul-Fuṣahā, vol. ii., p. 523.

This poem is designated in the prologue as the first composition of the author. It was written at the time when the poet came to Shiraz in the suite of Karīm Khān, who is praised as the reigning sovereign :

مرا در موبک سالار کشور
خدیو ظلم سوز عدل پرور

وکیل قایم آل محمد
 که دور دولتش بادا مخلد
 گذار افتاد سوی ملک شیراز
 چه شیراز آنکه بر جنت کند ناز

The prologue concludes, fol. 11*b*, with a laudatory address to Āzur, author of the *Atashkadah*.

For another copy see Ethé, *Bodleian Catalogue*, no. 1191.

347.

Or. 3321.—Foll. 182; 6 in. by 3 $\frac{3}{4}$; 12 lines, 2 $\frac{1}{4}$ in. long; written in neat *Shikastah*, with 'Unvān, gold-ruled columns, and eight miniatures, apparently early in the 19th century. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

Another copy of the preceding poem.

It wants the last section, *مذاجات بدرگاه الهی*, which occupies foll. 159—61 in the preceding MS.

At the beginning is a note showing that the MS. was given, A.H. 1260, by Nāṣir ud-Dīn Shāh to his servant Ḥusain 'Ali.

348.

Or. 4515.—Foll. 82; 8 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$; 12 lines, 2 $\frac{3}{4}$ in. long, with oblique lines round the margins; written in *Shikastah-āmīz*; dated Friday, 22 Jumāda II., A.H. 1240 (A.D. 1825).

I. Foll. 3—57. *وامق و عذرا*

Vāmiḡ u 'Azrā, a *Masnavi* by the same poet, Nāmi. See the *Persian Catalogue*, p. 813*a*, iv., and Ethé, *Bodleian Catalogue*, nos. 1192-3.

Beg. ای بفاست افتتاح هر کلام
 ای ز نامت نامه نامی تمام

The narrative begins, fol. 7*a*, with these verses :

قصه پردازان این نیکو سیر
 می دهند از داستان زینسان خبر
 کز ملوک پیش شاهی نیک خواه
 در یمن بودش سریر عز و جاه

II. Foll. 57*b*—72*b*. ده نامه

Dah Nāmah, or ten love-letters, by Ibn 'Imād.

Beg. الحمد للخالق البرابا والشکر لواهب العطايا
 ای نام تو صدر هر کنابی
 آرایش فضل هر خطابی

Ibn 'Imād is placed by Daulatshāh, who quotes the above beginning of his *Dah Nāmah*, among the contemporaries of Ḥāfiẓ, v., 15. He was a native of Khorasan, but lived in Shiraz, where he died, according to Rūz i Rūshan, p. 17, A.H. 800. A copy is mentioned by Pertsch, *Berlin Catalogue*, no. 687, 3.

III. Foll. 72*b*—74*a*. A *Masnavi* by Mulla Ḥasan.

Beg. ز تنهایی دلم خون شد خدارا
 بمن کن مهربان باد صبارا

It is a love-letter written by a prisoner to his beloved.

IV. Foll. 75*b*—82. An alphabetical glossary to the poems of Kā'āni, *لغات مشکله کتاب حکیم قآنی*

ش. It does not proceed beyond letter

349.

Or. 2953.—Foll. 58; 7 in. by 4; 20 lines, 2 in. long; written in small and neat *Shi-*

kastah-āmiz ; dated Saturday, 28 Sha‘bān, A.H. 1262 (A.D. 1848).

[SIDNEY CHURCHILL.]

Another copy of the Vāmīk u ‘Azrā of Nāmi, wanting the prologue.

Beg. [sic] قصه پردازان این پیکر سهر
میدهند از داستان زبنسان خبر

Copyist: محمد وکیل ابن مرحوم فضل الله تبریزی

350.

Or. 3488.—Foll. 162 ; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 17 lines, $3\frac{1}{4}$ in. long ; written in Shikastah-āmiz, with two ‘Unvāns, silver-ruled columns, and gold headings, about the beginning of the 19th century.

[SIDNEY CHURCHILL.]

دیوان رفیق

The Divan of Rafīk, or, as he is called in the colophon, Maulānā Ḥusain Iṣfahāni, دیوان امح المئاخرین مولانا حسین متخلص برفیق اصفهانی

Beg. زآمد و رفت روز و شب بجهان
باز آمد بهار و رفت خزان

Mulla Ḥusain was the son of a greengrocer in Isfahan, and he carried on his father's trade ; but he cultivated the society of the men of letters, who appreciated his poetical talent. He reached an old age, and died A.H. 1212. See Safinat ul-Maḥmūd, fol. 184a ; Anjuman i Khāḳān, fol. 132b ; Atash-kadah, p. 390 ; and Majma‘ ul-Fuṣāḥā, vol. ii., p. 142.

Contents : Kasidahs, fol. 1b. Chronograms, with dates ranging from A.H. 1187 to 1202, fol. 19a. Ghazals, alphabetically arranged, fol. 43b, beginning :

بود که در گذرند از کناه کاری ما
که بیش از کنه ماست شرمساری ما

Masnavis, fol. 131b, beginning :

بشنوید ای دوستان احوال من
بنکرید ای دوستداران حال من

Muḳaṭṭa‘āt, fol. 139b, beginning :

ای برده رشخ جام تو جمشید را زهوش
وی داده نور روی تو خورشید را ضیا

Rubā‘is, in alphabetical order, fol. 152b, beginning :

یاران که وفادار شنیدم همه را
عمری بوفا ز پی دویدم همه را

On the first page are some notes of former owners, the earliest of which is dated A.H. 1239.

351.

Or. 4238.—Foll. 105 ; $13\frac{1}{2}$ in. by 8 ; 17 lines 6 in. long ; written in Nestalik ; dated Bombay, in the year 1256 of Yazdagird (A.D. 1886).

[JAMES DARMESTETER.]

جنکنامه نواب غلام محمد خان

A poetical account of the life of Ghulām Muḥammad Khān, by Maulavi Ghulām Jilāni Rāmpūri, with the following heading : لشکر آرای جنون مجننه مضامین حمد حضرت رحمن و هزیمت نمای افواج دریای امواج خیالات فاسده نفس شیطان

Beg. بنام شهنشاہ بی تخت و تاج
کہ بخشد زر مهر و مہرا رواج

Ghulām Muḥammad was the second son of the famous Rohilla chief Faiz-ullah, of Rāmpūr. His political career was a very brief one. Shortly after the death of his father, on the 18th of Zulḥijjah, A.H. 1208 (A.D. 1794), he put his elder brother Muḥammad ‘Ali to death, and, after various encounters with the British troops and those

of Āṣaf ud-Daulah, he was obliged to surrender, and was sent a prisoner to Benares. See the history of the Rohillas, Or. 1639, foll. 76—78; Mill's History of India, vol. vi., p. 46; and the "Ruhela Afghans," Calcutta Review, vol. 61, p. 224.

The poem begins with a long prologue, foll. 2—20. The historical portion starts from the death of Faiz-ullah and the ensuing conflict among his sons, fol. 21a, with this heading: شروع داستان عبرت بیان وفات نواب فیض الله خان مغفور و وقوع منازعت و مشاجرت در میان اخلاف آن امیر میرور

The sending of Ghulām Muḥammad to Benares is recorded on fol. 53a. The rest of the volume is taken up by a narrative of his wanderings to Mecca and Medina and his journeys to Rāmpūr, fol. 59b, to Kābul, fol. 72a, and to Kashmīr, fol. 78a, on all of which the author appears to have accompanied him; and by an account of his dealings with the Vazirs of Oude and the English authorities.

In one of the concluding chapters the author speaks of the Indian campaign of Zamān Shāh (A.H. 1213) and of the offers of service made to him by Ghulām Muḥammad, fol. 96.

In the next chapter, fol. 100, he relates, with great exultation, the murder of Mr. Cherry by Vazīr 'Alī at Benares (in the same year). In the last, fol. 101, the death of his hero is rather hinted at under cover of mystic phrases than explicitly told.

In the epilogue, fol. 104b, the date of composition is indicated by the following chronogram:

زنظمی در در یکتا برآر
که تاریخش سالش بود آبدار

But the text is evidently corrupt and the date uncertain.

The title of the poem and the author's name are found in the following colophon transcribed from the original MS.: الحمد لله والمنة که کتاب فیضی نصاب مسمی به جنکنامه نواب غلام محمد خان صاحب بهادر المعروف بجنک ذوخواه از تصنیف مجمع فضایل و کمالات و منبع فواصل نکات جناب مولوی غلام جیلانی صاحب مرحوم مغفور رامپوری در شهر رجب المرجب سنه ۱۲۹۱ بتاریخ یکم روز هفتمه صورت اتمام پذیرفت

Copyist: موبد خداداد اردشیر ایرانی

On the fly-leaf is a note by Prof. James Darmesteter ascribing the poem to "the well-known Derwish Monshee Jumal eddeen." Lower down: "J'ai fait copier ce manuscrit à Bombay sur un MS. prêté par G^{al} Azim-eddin Khan, général en chef du Nabab de Rampor et son Wakil. Il m'a dit qu'il n'y avait que deux copies de ce MS. dans le Rohilkand, l'original (dans la Bibl. du Nabab ?) et sa copie."

352.

Or. 2817.—Foll. 59; 13½ in. by 9; 17 lines, 4¾ in. long; written in elegant Nestalik in four gold-ruled columns, with two highly finished 'Unvāns and illuminated headings; dated Muḥarram, A.H. 1194 (A.D. 1780).

[SIDNEY CHURCHILL.]

I. Foll. 1—52. خسرو شیرین

"Khusrau and Shīrīn," a Masnavi imitated from the poem of Niẓāmī, by Shihāb.

Beg. درة التاج نامه نام خدای
کاسمان و زمین از اوست بیای

The poet designates himself only by his

takhalluṣ, which occurs twice in the prologue, foll. 2*a*, 10*b* :

در سخن دیش ازین میبچ شهاب
بر کران دار زورق از کرداب
ز کناهان غمین مباحش شهاب
دل قوی دار و روز عیش متاب

His proper name, as found in the following MS., was Mirza 'Abdullah B. Ḥabīb-ullah Turshīzi. He was successively the panegyrist of Shahzādah Maḥmūd, the Afghan, in Herat, and of Agha Muḥammad Kājār, in Persia, and died A.H. 1215. See Safīnat ul-Maḥmūd, fol. 238*b*, and Majma' ul-Fuṣaḥā, vol. ii., p. 253.

The prologue contains a panegyric on 'Ali Murād Khān, who is addressed as the reigning sovereign, fol. 4*b* :

افتاب سپهر سلطانی
تاجدار سریر کیوانی
خان خازان علیمراد که هست
آسمان پیش قصر جاهش پست

'Ali Murād Khān, son of Allah Murād Khān, and step-son of Ja'far Khān Zand, is stated in the Ta'rikh i Gīti-Gushā'i, Add. 23,524, fol. 91*a*, to have assumed sovereignty in Isfahan shortly after the death of Karīm Khān, A.H. 1193. He made himself afterwards master of Shiraz, and remained the virtual head of the Zand empire until his death, which took place A.H. 1198.

As to his own life, the author only says (fol. 5*b*), that he had been for five years wandering through every land in great distress, lavishing praises on the great without obtaining any reward. The narrative, which begins fol. 6*a*, follows the main incidents of the poem of Nizāmi, but on a much reduced scale.

The poem was completed on the 15th of

Rabi' I., A.H. 1194, as stated in the following lines of the epilogue, fol. 51*b* :

پانزده روز از ربیع نخست
چون بر آمد شد این سواد درست
سال تاریخ آن ز روی شمار
از هزار و نود فزون صد و چار

The date of transcription, "Muḥarram, 1194," is apparently a mistake for "Muḥarram, 1195."

In a Persian note written on the first page, *درة التاج*, the first words of the poem, are given as its title: *کتاب درة التاج احوالات خسرو شیرین از مصنفات شهاب و احوالات علیمراد خان*

II. Foll. 53—59. An unfinished poem by the same Shihāb on the career of 'Ali Murād Khān, to whom it is dedicated.

Beg. *سر نامه حمد جهان آفرین
کز او شد پدید آسمان وزمین*

The poet's name is found in this line, fol. 54*b* :

*بوصف تو بادا زبان شهاب
شناور چوماهی بدریای آب*

The narrative begins on fol. 56*b*. The author relates how his hero marched from Shiraz to Isfahan, crushed the rebellion of Zulfakār Khān (Afshār), and ordered that chief to be beheaded. The last leaf, which is disconnected from the preceding, treats of the same prince's victorious encounter near Hamadān with 'Ali Naḩi Khān (son of Ja'far Khān Zand), and of the latter's defeat and flight to Shiraz.

353.

Or. 3318.—Foll. 289; 10½ in. by 5¾; 18 lines, 3¾ in. long; written in fair large Neskhi;

dated Friday, 18 Ramazan, A.H. 1232 (A.D. 1817). [SIDNEY CHURCHILL.]

I. Foll. 1—221. دیوان شهاب

The Divan of Shihāb (see the preceding MS.), with a preface by the author, which begins as follows: مطلع دیباچه دیوان سخن و مقطع دفتر معانی نو و کهن حمد و سپاس فردیست

Beg. of the Divan, fol. 4b :

ای بسته بزنجیر فلک پای زمانرا
وز پرده تقدیر بر آورده جهانرا

In the preface the author gives his proper name in full: Ibn Ḥabib-ullah Turshīzi 'Abd-ullah, with the takhalluṣ Shihāb, and states that he compiled this Divan by desire of his patron, Shāhzādah Maḥmūd, A.H. 1206, and divided it into four parts (Kism), viz., 1. Kasidahs in praise of the Imams and of royal persons. 2. Kasidahs in praise of Amirs and Vazirs. 3. Muḥaṭṭa'āt. 4. Hazliyyāt u Abāji, *i.e.*, humoristic pieces and satires. The Rubā'is are included partly in the third, and partly in the fourth part. The preface concludes with an enumeration of the other works of the author, namely Khusrau Shīrīn, Yūsuf Zulaikhā, Bahrām Nāmāh, Tazkirat ush-Shu'arā, 'Ikd i Guhar on astrology, Murād Nāmāh, a history of 'Ali Mardān Khān Zand, all of which are in verse. The Tazkirat ush-Shu'arā and the Murād Nāmāh were not yet completed. Two prose works, Tazkirat ul-Vuzarā and Ta'rikh i Mujadval, were also still unfinished.

The contents of the Divan are as follows: 1. Kasidahs in praise of the Prophet, the Imams, and of royal personages. The latter are Tīmūr Shāh, Shāhzādah Maḥmūd, to whom most pieces are addressed, Shāhzādah Kāmārān and Abu'l-Faṭḥ Khān.

2. Kasidahs in praise of Amirs and Vazirs, fol. 35a.

3. Ghazals, fol. 60b, beginning:

ایز کارستان صنعت شمه گذارها
در کلستان جمالت غنچه رخسارها

4. Muḥaṭṭa'āt, fol. 63a.

5. Hazliyyāt, fol. 104a, beginning:

منت خدای را که مرا بر جمیع خلق
داد ان تسلطی که بشاهنشهان نداد

6. A supplement to the Divan, consisting of pieces composed subsequently to the date of its compilation, foll. 142a—241. It contains Kasidahs in praise of Shāhzādah Maḥmūd, a Marsiyah on the death of Tīmūr Shāh (A.H. 1207), Muḥaṭṭa'āt, including chronograms for A.H. 1207-1208, a long Masnavi, foll. 172—193, being a satirical biography of Muṣṭafa Kūli Khān, governor of Turshīz and the sworn enemy of the poet, and numerous satirical pieces.

II. Foll. 222b—289. دیوان میرم

The Divan of Mīram, with a preface in prose and verse by the author, beginning with a Tarjī', the first line of which is:

عشق سلطان بینشان آمد
مالک الملک لا مکان آمد

and the burden:

غیر بکذات در دو عالم کو
لیس فی الکاینات الا هو

The prose part of the preface begins, fol. 224a, as follows: حمد بپند دانای را که صورت نظم بدیع کاینات رقم زده کلاک تصویر اوست

The author says that, having composed a few jocular Ghazals, he had collected them at the request of some friends. He had followed, he says, the example of Shaikh Sa'di, and had, like him, conveyed spiritual thoughts under the veil of sensual images.

The poet, who calls himself, fol. 283a, Mīram Siyāh, was a native of Kāzvin, but

lived chiefly in Herat from the time of Sulṭān Ḥusain Baiḡarā to that of Humāyūn. Sām Mirza, who mentions him in Tuḡfah i Sāmi (written about A.H. 957), fol. 118*b*, as still living, says that he led a dissolute life and that his verses reflected his character. He is mentioned in Khair ul-Bayān, fol. 262*b*, as an imitator of ‘Ubaid Zākāni. It is stated in Ṣubḡ i Gulshan that he composed two Divans, the second of which was of a jocular character and had been written by desire of Khwājah ‘Abd ul-Ḥayy. A Divan of his composition, but with a different beginning, is mentioned by Ethé, Bodleian Catalogue, no. 1029.

Contents: Ghazals in alphabetical order, fol. 225*b*, beginning:

ای لطف توره نمای هر کمرای
وز سر تو آکه دل هر اکاهی

Muḡaṭṭa‘āt, fol. 276*b*, beginning:

شبی کفتم میرم بمه پاره
که بود از رخس مهر تابان خجل

Rubā‘is, fol. 279*b*, beginning:

ای قادر قیوم رفیع الدرجات
وای آئینه ذات تو اسمای صفات

Another collection of Rubā‘is of an extremely coarse and licentious nature, with a short preface, beginning: اما بعد چذین کوید عرق دریای کناه ابلیس با تلبیس کمره میرم سیاه که درین زمان لطیف from which it appears that it was compiled at the instance of Khwājah ‘Abd ul-Ḥayy, fol. 283*a*.

Beg. دوشینه سر کیر من شعبدارا

پر باد چو ساخت کفتم آن رعذارا

354.

Or. 3543.—Foll. 137; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; 17 lines, $3\frac{1}{4}$ in. long; written in fair Shikastah-āmīz,

with three ‘Unvāns and gold-ruled columns, in the 19th century. Bound in handsome painted and glazed covers.

[SIDNEY CHURCHILL.]

کلیات مجمر

The collected works of Mijmar.

Mijmar was the poetical surname of Aḡa Sayyid Ḥusain, of the family of Ṭabāṭabā‘i Sayyids in Ardīstān. He lived at first in Isfahan under Faṭḡ ‘Ali Shāh. Having repaired to Teheran, he received through the protection of Mirza ‘Abd ul-Vahhāh, Munshi ul-Mamālik, the title of Muḡtahid ush-Shu‘arā. He died still young, A.H. 1225. See Safīnat ul-Maḡmūd, fol. 107*b*; Anjuman i Khāḡān, fol. 85*b*; Zīnat ul-Madā‘ih, fol. 164*b*; Nigār-istān i Dārā, fol. 120*a*; and Majma‘ ul-Fuṣaḡā, vol. ii., p. 465.

Contents: Some anecdotes in prose and verse, in the style of the Gulistan, از بعضی از

حکایات بسیاق گلستان شیخ علیه الرحمة

Beg. خواجه کاینات فرماید الظلم ظلمات يوم
القیامة

A Masnavi, fol. 9*b*, commenting on Ḥadīths relating to Creation, and beginning:

ای سوز درون سینہ ریشان
سوزان ز تو سینهای ایشان

Kasidahs and Tarkībs, fol. 20*b*, beginning:

که کرد بی مدد غیر باز کونه بنا
براز اساس جهان سقف کنبد مینا

Most Kasidahs are in praise of Faṭḡ ‘Ali Shāh and relate to events of his reign and occurrences at Court. They have headings indicating their subjects. Some are addressed to the Vazir i A‘zam Mirza Muḡammad Shafi‘ and other officials. Another series of short Kasidahs, fol. 74*b*.

Ghazals, alphabetically arranged, fol. 90*b*, beginning :

ای نام تو زبب داستاناها
عذوان صکیفه بیانها

Muḳaṭṭa'āt in three distinct series, beginning respectively foll. 107*b*, 112*a*, and 120*b*.

Rubā'is, fol. 134*b*, beginning :

یا رب بسبوکشان مستم بخشای
بر مبخچکان می پرستم بخشای

Fardiyyāt, fol. 136*b*.

355.

Or. 3544.—Foll. 81; $8\frac{3}{4}$ in. by $5\frac{1}{4}$; 16 lines, $3\frac{3}{8}$ in. long; written in fair Nestalik, about A.H. 1232 (A.D. 1817).

[SIDNEY CHURCHILL.]

دیوان فرخ

The Divan of Farrukh.

Beg. تا آن نکار کرده ز خونم نکار دست
بیرون بقتلم آمده از هر کنار دست

Muḥammad Ḥasan Khān, commonly called Khānlar Khān, and poetically styled Farrukh, was the son of 'Ali Mardān Khān Zand, and, on his mother's side, a grandson of Muḥammad Ḥasan Khān Ḳajar. He was therefore a near relative of Fath 'Ali Shāh, with whom he was a great favourite. He died, according to Riḻa Ḳuli Khān, in Kirman, A.H. 1237. See *Majma' ul-Fuṣahā*, vol. ii., p. 383, and, for other notices, *Safīnat ul-Maḥmūd*, fol. 47*b*; *Zīnat ul-Madā'ih*, fol. 195*a*; *Anjuman i Khākān*, fol. 83*a*; and *Nigāristān i Dārā*, fol. 111*b*.

Contents: Kasidahs, fol. 2*b*. Ghazals, in alphabetical order, fol. 40*a*, beginning :

روزم بغغان شب شد شب روز بیا ربها
یا رب بود آن روزی کاخر شود این شبها

Mukhammas, &c., fol. 73*a*. Rubā'is, fol. 76*b*, beginning :

ای داد ز آتش جکرسوز فراق
فریاد ز محنت غم اندوز فراق

The Rubā'is are followed, fol. 79*a*, by a few *Ḳiṭ'ahs* and *Kasidahs*.

From notes written on the first page and at the end, it appears that this copy was presented by the author to Prince Iraj Mirza, A.H. 1232. It afterwards passed into the hands of Shahzādah Sulṭān Muṣṭafa, who substituted his name for that of the first owner.

356.

Or. 2984.—Foll. 277; $8\frac{3}{4}$ in. by 6; 11 lines, $3\frac{1}{2}$ in. long; written in Nestalik Shikastah-āmīz, about A.H. 1237 (A.D. 1822).

[H. A. STERN.]

دره التاج

A miscellaneous volume in prose and verse, designated in the following heading as the fourth volume of *Khamsah i Dā'ūd-shāhi* by Ḥasan Chelebi, poetically surnamed Shaidā, جلد چهارم از خمسه داودشاهی دام اقباله العالی کتاب دره التاج وغرة الابتهاج کلیات وقایع مطابق شهر رجب سنه ۱۲۳۶ تا رمضان سنه ۱۲۳۷ زاده طبع حسن چلی

The author was evidently a dependant of Dā'ūd Pasha, governor of Baghdad; and the main part of the volume, foll. 56—212, is occupied by a rhymed chronicle, in which the movements of the Pasha and the daily occurrences at the residence, from Rajab A.H. 1236 to Ramazan A.H. 1237, are minutely recorded. It begins as follows :

بنام انکه نام او عظیم است
خداوندی کریمی کان قدیم است

It is divided into short sections, the subjects of which are indicated by rubrics.

The first part of the volume, foll. 5—55, contains the author's prose compositions, namely, 1. Panegyrics upon Dā'ūd Pasha and upon his son Yūsuf Beg, beginning: بهترین فصل که طوطی ناطقه در بوستان آفرینش و 2. Precepts of Buzurj-mihr to Anushirvān, fol. 14*a*. 3. A tract on divine power as manifested in human souls, در صفات و آثار نفوس از قدرت ربانی, fol. 21*a*. 4. Story of the Vazir and the thought-reader, حکایت وزیر و مرد رداف سخن, and other moral anecdotes, fol. 28*a*. 5. On the faculties of man, fol. 45*a*. 6. Sayings of great Sufis, گفتار مشایخ, fol. 51*b*.

The latter part of the volume contains the Divan of the author, namely, 1. Kasidahs, mostly in praise of Dā'ūd Pasha and of Yūsuf Beg, beginning, fol. 213*b* :

ای درخشان آفتاب شاهی از سیمای تو
شاهراه شرع روشن خسرو از رای تو

2. An astrological treatise in Masnavi, رساله منظومیه نجومیه, fol. 241*b*, beginning :

مرد دانا سخن ادا نکند
تا بنام حق ابتدا نکند

3. Ghazals, in alphabetical order, fol. 261*b*, beginning :

به بین بر عارضش ای شیخ زلف عنبر افشانرا
ز حق مکدر نکهدارم چسان ناموس ایمانرا

4. Rubā'is, fol. 271*b*. 5. Khātimah, fol. 276*b*.

A full tabulated index of the contents of the volume occupies two pages at the beginning. From a note written on the outer edge of the MS., it appears to have belonged to Yūsuf Beg.

357.

Or. 3489.—Foll. 198; 8 in. by 5½; 12 lines, 3 in. long; written in fair Nestalik, with

'Unvān and ruled margins, about the middle of the 19th century. [SIDNEY CHURCHILL.]

دیوان قطره

The Divan of Kaṭrah, beginning :

سیاس نیست سزا جز بخالق بر حق
قدیم و عالم و قادر خدای بر مطلق

Mirza 'Abd ul-Vahhāb Kaṭrah, of Chahār Maḥāll, Isfahan, was a panegyrist of Faṭḥ 'Ali Shāh. He attached himself to the Shah's son, Maḥmūd Mirza, then governor of Nuhavend. Besides a Divan of great extent, he composed a Masnavi on the expeditions of Muḥammad and 'Ali, and another, entitled Faṭḥ Nāmāh, on the campaign of Mukhtār. Riḏā Ḳuli Khan, writing A.H. 1284, speaks of him as still living. See Majma' ul-Fuṣāḥā, vol. ii., p. 422, and, for earlier notices, Anjuman i Khāḳān, fol. 175*a*; Safinat ul-Maḥmūd, fol. 176; Nigāristān i Dārā, fol. 167*a*; and Madā'ih ul-Mu'tama-diyah, fol. 231.

Contents: Kasidahs, alphabetically arranged, in praise of Muḥammad, 'Ali, and the Imams, fol. 1*b*. Kasidahs in praise of Faṭḥ 'Ali Shāh and his son Muḥammad Taḳi Mirza, fol. 70*b*. Chronograms relating to buildings, weddings, births, and other occurrences at Court, with dates ranging from A.H. 1230 to 1235, fol. 142*a*. Tarjī's in praise of Muḥammad and of 'Ali, fol. 165*a*. Satirical pieces, fol. 171*a*. Ghazals, in alphabetical order, with blank spaces left for additions, fol. 179*b*, beginning :

ای قاصراز کمال تو اوهام کاینات
معدوم با وجود جناب تو ممکنات

358.

Or. 3235.—Foll. 211; 8¼ in. by 5½; 12 lines, 3¾ in. long; written in fair Nestalik, with

gold-ruled columns, about the middle of the 19th century. [SIDNEY CHURCHILL.]

دیوان خاوری

The Divan of Khāvāri, whose proper name was Mirza Faḡl-ullah Shīrāzi, and who has been already mentioned as author of Ta'rikh Zu'l-karnain, no. 71.

Beg. زهی رزاق انس و جان حی خلاق جان بخشا
خداوند خداوندان جهان بان جهان آرا

A notice of the poet, extracted from Anjuman i Khākān (no. 120), occupies two pages at the beginning.

Contents : Kasidahs, in alphabetical order, mostly in praise of Faḡh 'Ali Shāh, of Humāyūn Mirza, and of the Ṣadr i A'zam Mirza Shafi', fol. 2*b*. A Tarkib-band and a Tarjī', fol. 78*b*. Ghazals, alphabetically arranged, fol. 84*b*, beginning :

دمی از پرده بیرون کن خدا را روی زببارا
که تا همچون خود سازی هزاران همچو لیلارا

Masnavis, fol. 168*b*, with the heading درصفت
کرمای عرض راه خراسان, beginning :

بجوزا چو شد مهر زرین کلاه
ز مغرب بمشرق سفر کرد شاه

Muḡaṭṭa'āt, including many chronograms, with dates ranging from A.H. 1216 to 1237, fol. 177*b*. Rubā'is, fol. 201*b*, beginning :

با لطف تو بخت همنشین است مرا
بی بهر تو ادبار قرین است مرا

The date A.H. 1237 written at the end of the Kasidahs appears to relate to the compilation of the Divan.

359.

Or. 3484.—Foll. 121 ; 11½ in. by 7 ; 17 lines, 3¾ in. long ; written in fair Nestalik, with 'Unvān and gold-ruled margins, in the first

half of the 19th century. Bound in painted covers. [SIDNEY CHURCHILL.]

دیوان خاور

The Divan of Khāvar, with a prose preface beginning : ترصیع هر سخن سخن از سپاس خداوندی
است که بی واسطه دخیلی نظم موجوداترا تاسیس
ازوست

Beg. of the Divan, fol. 4*b* :

دل از سوز عشق پر شرر است
وین عجب دامنم ز دیده تراست

Ḥaidar Ḳuli Mirza, poetically surnamed Khāvar, was the fourteenth son of Faḡh 'Ali Shāh, who appointed him governor of Gul-pāigān. After his father's death, he took up his abode in Teheran, where he died in the reign of Muḡammad Shāh. See Majma' ul-Fuṣāḡā, vol. i., p. 25 ; Safinat ul-Maḡmūd, fol. 18*b* ; Anjuman i Khākān, fol. 35*b* ; Nigār-istan i Dārā, fol. 8*a* ; and Gulshan i Maḡmūd, fol. 32*b*.

The preface, written in florid style, evidently by a dependant of the prince, contains a panegyric on Faḡh 'Ali Shāh and an eulogium on the Shāhzādah and on his Divan, which was compiled A.H. 1238. The contents of the latter are Kasidahs, a Tarkīb on the death of Ḥusain (fol. 6*a*), Ghazals in alphabetical order (fol. 9*b*) beginning :

توئی در طور و در سینا توئی پنهان توئی پیدا
تورا جویم بجان و دل چه در سزا چه در ضرا

Masnavis beginning with a Sāḡi Nāmāh, and a few Ḳiṭ'āhs, fol. 93*a* ; Rubā'is in alphabetical order, fol. 114*b*, beginning :

در میکده دوش با بت بی پروا
گفتم دو سه جام باده ام می پیما

The last Rubā'i is Turkish.

360.

Or. 3245.—Foll. 55; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 6 lines, $2\frac{3}{4}$ in. long; written in large and elegant Nestalik, with marginal additions in a smaller character in red ink, about A.H. 1240 (A.D. 1824). [SIDNEY CHURCHILL.]

اخلاق الاولياء

Moral precepts in Masnavi verse, by Abu 'l-Ḥasan B. Muḥammad Ḳāzīm Jājarmī, with a prose preface, beginning: الحمد لله رب العالمين... اما بعد چنين كويد بنده حقير كثير التقصير ابو الحسن ابن محمد كاظم جاجرمي عفى الله عن جرائمهما

The first line of the poem is:

وقاك الله اى فرزند مسعود
زهرچت نيست دروى راحت و سود

Being prevented by his occupations from writing, for the benefit of his son Naṣr-ullah, a full treatise on ethics, the author was induced, A.H. 1239, to confine himself to these few precepts in verse, namely, 280 maxims in about 400 distichs, adding to each as a confirmation, a verse of the Coran, a Hadith, or some saying of the sages.

361.

Or. 3284.—Foll. 277; $10\frac{1}{2}$ in. by 6; 15 lines, about $3\frac{3}{4}$ in. long; written in cursive Nestalik in Lodiana; dated Monday, Rabī' I., A.H. 1241 (October, 1825).

ديوان شاه شجاع

The Divan of Shāh Shujā', or Shujā' ul-Mulk, the Durrāni king of Afghanistan, who died A.H. 1258.

الهى بلبيل توحيد كردان اين زبانم را
بخندان از نسيم صبحگاهى گلستانم را

The main bulk of the Divan consists of Ghazals alphabetically arranged, in which the royal author uses his own name as a takhalluṣ in three forms, viz., Shujā', Shāh Shujā', and Shujā' ul-Mulk. He adopts the last form, fol. 277*a*, in the following chronogram for A.H. 1240, the year in which the compilation of the Divan was begun and completed:

شاه شجاع الملك اين منظومه را
کرد چون آغاز اول سال مرغ
کشت انجاش هم اندر بعد سال
سال تاريخش بود اعداد مرغ

This was also the time about which Shāh Shujā' composed his Memoirs (see the Persian Catalogue, p. 905), which have been partly translated by the late Lieut. S. W. Bennett in the Asiatic Journal, vol. 30, Asiatic Intelligence, p. 6. In a letter written by the same gentleman to Mr. Macdonald, dated Lodiana, Oct. 23, 1825, and bound up with the present MS., he says: "The noble author finished his work and presented me with it on the 20th of Sept., 1825. This is a copy of the original." For the history of Shāh Shujā' see Kaye, War in Afghanistan, and Rehatsek, last years of Shāh Shujā', translated from Ta'rikh i Sulṭāni, Indian Antiquary, vol. xv., pp. 162, 261, 289.

Contents: Ghazals, fol. 1*b*. Sāḳi Nāmah, fol. 233*b*, beginning:

کجائى بيا سائى هوشمند
رهان اين دل غم گشان را زبند

Mughanni Nāmah, fol. 237*a*. Mukhammasāt, fol. 240*b*. Rubā'is, fol. 251*a*, beginning:

ايدات ترا وصف ز حد بيرونست
مسكين در توبه ز صد قارونست

Fardiyyāt, fol. 259*b*. Tarjī'āt, fol. 266*b*.

362.

Or. 4516.—Foll. 95; $6\frac{1}{2}$ in. by 5; 11 lines, $3\frac{1}{8}$ in. long; written in Shikastah in the 19th century.

دیوان نشاط

The Divan of Nashāt, consisting only of Ghazals in alphabetical order, and beginning:

پیداست سرّ وحدت از اعیان اما تری
العکس من المرابا والنفس فی القوی

The same beginning has been noticed in the Persian Catalogue, p. 722*b*. Nashāt is the poetical surname of Mirza ‘Abd ul-Vahhāb, of Isfahan. See above, no. 188, II., and Ethé, Bodleian Catalogue, no. 1200.

363.

Or. 4914.—Foll. 75; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, $2\frac{5}{8}$ in. long; written in fair Shikastah-āmīz, with gold-ruled margins; dated Şafar, A.H. 1257 (A.D. 1841).

Another MS. of the Divan of Nashāt, with the same beginning as the preceding, but with fuller contents.

364.

Or. 3528.—Foll. 146; 12 in. by 8; 23 lines, $3\frac{7}{8}$ in. long; written in neat Nestalik, with two ‘Unvāns and gold-ruled columns; dated Shiraz, A.H. 1253 (A.D. 1837).

[SIDNEY CHURCHILL.]

Two Masnavi poems by Rıza Kūli Khān, poetically styled Hidāyat (see no. 42), both mentioned by the author in Majma‘ ul-Fuṣaḥā, vol. ii., p. 582, among his early works, namely:

I. Foll. 1—109. هدایت نامه

“Hidāyat Nāmāh,” a poem containing moral and religious precepts illustrated by apologues and anecdotes in the style of the Masnavi of Jalāl ud-Dīn Rūmī and in the same metre.

Beg. طوطی جان مست مستان کشته است
زانکه محو شکرستان کشته است

The poem is divided into sections, with long prose rubrics indicating their subjects.

III. Foll. 110—146. انیس العاشقین

“Anīs ul-‘Āshiqīn,” a religious and mystic poem, with anecdotes of saints and Sufis.

Beg. ای عشق تو چون محیط و دل فلک
سبحان الله مالک الملک

It is divided into twelve Maḳālahs, with long prose rubrics.

The present copy breaks off before the end of the twelfth Maḳālah.

The MS. belonged to the library of Şanī‘ ud-Daulah Muḥammad Ḥasan Khān, whose stamp is pasted on the first leaf.

365.

Or. 3377.—Foll. 238; $13\frac{1}{4}$ in. by 8; 25 lines, about $4\frac{3}{4}$ in. long; written in cursive Nestalik; dated Ramazan, A.H. 1283 (A.D. 1866). [SIDNEY CHURCHILL.]

دیوان هدایت

The Divan of the same poet, Rıza Kūli Khān Hidāyat.

Beg. ای درد تو درمان جان شیدا
وی وصل تو نایاب ترز عنقا

The greater part of the Divan consists of Ghazals in alphabetical order. At the end are found the following sections:

Muḳaṭṭa'āt, alphabetically arranged, fol. 205*b*, beginning :

ای ملک زاده آزاده والا ولی
که ز اشغال ولایات ترا مشغله

Tazmīnāt, with the heading, تضمینات مصارع مجمر و غیره در غزلیات Mukhammasāt, fol. 221*b*. Tarjī'īyyāt, fol. 223*a*.

A Masnavi, fol. 228*a*, beginning :

الا ای خراباتیان الست
که از باده عشق هستید مست

Rubā'is, in alphabetical order, fol. 230*b*, beginning :

رنج است تمام خواب و بیداری ما
محذت همگی مستی و هشیاری ما

The copyist, 'Abdullah B. Ibrāhīm Tabrīzi, states at the end that the number of Baits in the Divan amounts to about eleven thousand two hundred.

366.

Or. 3237.—Foll. 141 ; $7\frac{3}{4}$ in. by $5\frac{1}{4}$; 12 lines, 3 in. long ; written in Neskhī in the latter half of the 19th century.

[SIDNEY CHURCHILL.]

دیوان غمامی

The Divan of Ghamāmi, beginning :

بنام آنکه بود هر چه هست ازو برپا
نه منتها بود اورا بذات و نه مبدا

The poet, of whom no record has been found, appears to have lived in Yazd about the middle of the nineteenth century. His Divan contains numerous references to that city, one among others to Mirza Muṭṭalib its governor, and a number of chronograms with dates ranging from A.H. 1252 to 1268. Among these there is a curious one, fol. 125*b*, fixing by anticipation the poet's own death

at A.H. 1295, with the remark that it was composed twenty-six years before the event, that is to say A.H. 1269.

Contents: Kasidahs, mostly in praise of 'Ali, fol. 1*b*. Ghazals in alphabetical order, fol. 36*b*, beginning :

الا یا ایها العشاق ای از عشق غافلها
که از جانها نبندیشید هیچ از خواهش دلها

Tarjī', Tarkīb-band and Mukhammas, fol. 104*b*. Muḳaṭṭa'āt, including chronograms, fol. 117*a*, beginning :

بعهد تولیت میرزا ابرهیم ان
که بود بانی تعمیر این قدیم بنا

Rubā'is, fol. 131*b*. Masnavis, fol. 139*b*, beginning :

پیری از احوال دل کودکی
گفت ز دردیش رسید اندکی

367.

Or. 3240.—Foll. 124 ; $8\frac{1}{2}$ in. by 5 ; 23 lines, $2\frac{1}{2}$ in. long ; written in small and close Neshtalīk ; dated Ispahan, A.H. 1261 (A.D. 1845).

[SIDNEY CHURCHILL.]

دیوان قانّی

The Divan of Ḳā'āni, beginning :

دوشم ندا رسید ز درگاه کبریا
کی بنده کبر بهتر ازین عجب بیریا

Ḳā'āni is by common consent the greatest of the modern poets of Persia. His proper name was Mirza Ḥabīb-ullah, and he was born in Shiraz. At the age of seven years he left his father, Mirza Abu'l-Ḥasan, poetically surnamed Gulshan, and repaired to Mashhad to apply himself to study. In a short time his precocious poetical genius drew public attention to him, and he became a favourite of the governor, Ḥasan 'Ali

Mirza Shujā' us-Saltānah. The latter recommended the youthful poet to his father, Faṭḥ 'Alī Shāh, who conferred upon him the title of Muḥtāhid ush-Shu'arā. Ḳā'āni remained at the capital during the reigns of Muḥammad Shāh and of the present Shāh, who both treated him with great regard and liberality. He was a great adept in all Muslim sciences and an eminent linguist. French being then in favour, he made himself so perfect a master of it that, according to his biographer, "but for his dress, it might have been doubted whether he was a native of Pārs or of Paris." Ḳā'āni died at Teheran, A.H. 1270, leaving a Divan of considerable extent, which was lithographed at Teheran, A.H. 1277, and a collection of anecdotes in prose and verse, called کتاب پَریشان, lithographed in the same place, A.H. 1302. See a full notice of his life in Ganj i Shāigān, pp. 362 to 410 (prefixed in an abridged form to the Teheran edition of the Divan); Majma' ul-Fuṣāḥā, vol. ii., p. 402; Madā'iḥ ul-Mu'tama-diyah, fol. 226b; and E. G. Browne, "A Year amongst the Persians," p. 118.

The present copy of the Divan consists exclusively of Kasidahs arranged in alphabetical order. As it was written nine years before the poet's death, it naturally does not include his later compositions, and its contents fall far short of those of the printed edition.

368.

Or. 3000.—Foll. 56; 9 in. by 5½; 11 lines, ¾ in. long; written in elegant Nestalik, with two 'Unvāns and gold-ruled columns; dated A.H. 1263 (A.D. 1847). Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

ضیاء النور

A poem on mystic love, written in the style and metre of the Masnavi, and illus-

trated by anecdotes and sayings of Sufis; by Ibn 'Alī Akbar 'Alī Aṣghar, poetically styled Nayyir, with a prose preface by the author, beginning: الحمد لله الذى تجلى لنا بنور جماله وخلقى بيننا وكثير من نواله

Beg. of the poem, fol. 3b:

يا ضياء النور اى جان جهان
اى سر سردقتر سر نهان

In the preface, after a panegyric on the Vazir, Ḥāji Mirza Aḳasi, the author describes the present work as abridged from a longer poem composed in his youth.

According to a note written by Mr. Churchill on the first page, the original Masnavi was lithographed on the margin of Nūr al-Anvār, Teheran, A.H. 1301, and the date of its composition is given in the following chronogram:

طرح نه از غرغه بنما در حساب
که بود تاریخ این زبیا کتاب

This gives A.H. 1285—9=1276, a date posterior to that of the present copy. The poem which bears that date must therefore be a later work of 'Alī Aṣghar.

Copyist: محمد الخوانساری

369.

Or. 2954.—Foll. 63; 8½ in. by 5½; 12 lines, 3 in. long; written in elegant Nestalik, with a highly finished 'Unvān and gold-ruled columns, in the latter half of the 19th century. [SIDNEY CHURCHILL.]

بهرام و بهروز

Bahrām u Bihrūz, a tale in Masnavi verse, by Vaḳār.

Beg. بنام انکه دانش داد جان را
بدانش داد آرایش جهان را

Mirza Aḥmad Shīrāzi, poetically styled Vaḳār, was the son of the poet Viṣāl, who died in Shiraz, A.H. 1263 (see no. 308). Four years after his father's death he went to India with his brother, Mirza Maḥmūd Ṭabīb, takh. Ḥakīm. After staying about two years in Bombay, he returned home and proceeded, A.H. 1274, to Teheran, where he was favourably received by Nāṣir ud-Dīn Shāh. He was then forty-two years of age. See *Majma' ul-Fuṣaḥā*, vol. ii., p. 548. He wrote, A.H. 1281, a collection of anecdotes in the style of the *Gulistān*, entitled *Anjuman i Dānish*, and lithographed in Teheran, A.H. 1289.

The heroes of the tale, Bahrām and Bih-rūz, are two brothers, natives of Gilan, the first addicted to pleasure, the other living for wisdom and virtue. The heroine is Gauhar, their uncle's daughter. In the prologue, after a panegyric on Nāṣir ud-Dīn Shāh, the author describes the work as a poetical version of a tale he had found in India, A.H. 1266. In the epilogue, written eight years after his return, he bestows the highest praise upon Sayyid 'Aṭā, a Persian exile, who had been his benefactor in India, and for whom he claims the Shah's clemency.

On the first page is a Persian note declaring the MS. to be in the handwriting of the author, the 'late' Vaḳār. It is confirmed by the seals of the three great penmen of the period, Mirza Zain ul-'Ābidīn Shīrāzi, Mirza Shaikh-'ali, and Mirza Muḥammad Ḥusain.

370.

Or. 3256.—Foll. 12; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 10 lines, 3 in. long; written in elegant Nestalik with 'Unvān and gold-ruled margins, about the middle of the 19th century.

[SIDNEY CHURCHILL.]

Six Kasidahs in praise of Nāṣir ud-Dīn Shāh, by the six sons of the poet Viṣāl Shīrāzi, namely:

1. Aḥmad *Vaḳār* (see the preceding MS.), whose poem begins as follows:
چند کویند که فردوس چینیست و چنان
پرده بردار که مشهود شود باغ جنان
2. Maḥmūd *Hakīm*, who died A.H. 1268, at the age of thirty-nine. See *Majma' ul-Fuṣaḥā*, vol. ii., p. 102.
3. Muḥammad *Dāvāri*. See *ib.*, p. 130.
4. Abu 'l-Ḳāsim *Farhang*, who died a few years ago. See E. G. Browne, "A Year amongst the Persians," p. 119.
5. Muḥammad Ismā'il *Tauḥīd*, see *Majma' ul-Fuṣaḥā*, p. 84.
6. 'Abd ul-Vaḥhāb.

The writing is very similar to that of the preceding MS., and is said to be that of Vaḳār.

371.

Or. 3251.—Foll. 152; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 7 lines, $1\frac{1}{2}$ in. long; written in Neskhi, about A.H. 1277 (A.D. 1860-61).

[SIDNEY CHURCHILL.]

فرهنگ خدا پرستی

"Farhang i Khudā-parasti," a poem on the martyrs of Karbalā, by Maḥram.

Beg. در موسم عاشورا در تکیه دولت
بگرفته عزا بهر دعای شه ملت

Mirza 'Abdullah B. Mirza Muḥammad 'Ali, surnamed Lisān ul-Ḥaḳḳ, was born in Yazd, and adopted the poetical surname of his father, Maḥram. He spent his youth in Kirmanshahan, and afterwards settled in Teheran in the time of Muḥammad Shāh, who conferred upon him the title of Malik

ush-Shu'arā'i 'Irāk, and appointed him professor of French in the Dār ul-Funūn. After a time he retired into private life and applied himself to the composition of poems in praise of the Imams. See Majma' ul-Fuṣahā, vol. ii., p. 457, and Ganj i Shāigān, p. 412.

The present poem is of the kind called Musammaṭ. It was composed, as stated at the beginning, on the occasion of a Ta'ziyah performed by order of Nāṣir ud-Dīn Shāh, and contains a detailed description of the martyrdom of one hundred and seventy-two men, who fell by the side of Ḥusain on the field of Karbalā, beginning with Ḥurr B. Zaid Riyāḥi, and ending with 'Ali al-Aṣghar. The last two words of the above title form a chronogram for A.H. 1277, the year in which the poem was composed. This is stated in the epilogue, fol. 149a, as follows :

اینک بکواه قول محرم
تاریخ شدش خدا پرستی

At the beginning and at the end are found eulogies, in prose and verse, upon the author and his work, by the following writers : Mirza Muḥammad Sāvaji, fol. 1b. Mirza Muḥammad Ḥasan Taslim, fol. 4b. Mirza Humā (Shīrāzi), fol. 149b. Mirza Bīdil, fol. 150b. Mirza Ṣafā'i Kātīb, fol. 151a, and the daughter of Ḥakīm Zauki, fol. 152b.

The MS. bears at the beginning the seal of the author, Lisān ul-Ḥaḥḥ.

The poem was lithographed in Teheran, A.H. 1281, with a portrait of the author.

372.

Or. 3243.—Foll. 126 ; 7 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 11 lines, 4 in. long ; written in a straggling Indian Nestalik, about A.D. 1880.

[SIDNEY CHURCHILL.]

قیصری نامه

“Ḳaiṣari Nāmah,” a poetical account of recent events in India, under the Viceroys Lord Lytton and Lord Ripon, by Munshi Bishan La'l, poetically styled Nāzīr.

Beg. پس از حمد و نعت خدا و رسول
سخن را قوی بسته باید اصول

In the prologue the author dedicates the poem to Her Majesty (from whose Indian title its name is derived) through the medium of his patron, Sayyid Aḥmad Khān, of Delhi. The work is divided into three parts called Daftar. The first, fol. 10a, is a succinct history of the growth of the British Empire in India from the first settlement in Calcutta to the assumption by the Queen of the title Ḳaiṣar i Hind. The second and third Daftars, beginning respectively at foll. 68a and 86b, treat more fully of the events of Afghanistan from the Kābul campaign, under Lord Lytton, to the final establishment of 'Abd ur-Raḥmān Khān on the throne. The work was finished, as stated in the epilogue, on the tenth of Zulhijjah, A.H. 1297 (November, 1880).

At the beginning, fol. 2, is a short statement of the contents, and, fol. 3, an encomium on the work and its author by Maulavi Muḥammad Ishāḳ, professor of Madrasat ul-'Ulūm, Delhi, who describes the author as a Muslim convert.

373.

Or. 3254.—Foll. 121 ; 8 $\frac{1}{4}$ in. by 6 ; 13 lines, 3 $\frac{1}{4}$ in. long ; written in fair large Nestalik ; dated 20 Rabī' I., A.H. 1298 (A.D. 1881).

[SIDNEY CHURCHILL.]

I. Foll. 1—56. قصاید عامل الدین

Kasidahs of 'Āmil ud-Dīn, with a prose

preface by the author, beginning: حمد مختص

ذات حضرت پروردگار است بر بسیار نعمتهای او

The author's full name is 'Āmil ud-Dīn Muḥammad Ṭāhir B. Mulla Abu Ṭālib, and he uses 'Āmil as his takhalluṣ. In the preface, which is dated the 16th of Ṣafar, A.H. 1298, he says that in the springtide of youth he had composed two volumes of poetry, one containing Ghazals and Rubā'is, the other, the present one, consisting of Kasidahs in praise of 'Ali and Husain.

The Kasidahs, including also some Muḥkhamasāt, form an alphabetical series, and begin as follows, fol. 3*b*:

سحرّم هاتق غیبی ز وفا کرد ندا

کفت رو آر بدرگاه غریب الغریبا

II. Foll. 56*b*—118. A Masnavi by the same poet on the fate of 'Ali Akbar, Kāsim B. Ḥasan, and other martyrs of Karbalā.

Beg. ستایش کنم داور پاک را

که او داد هر فهم و ادراک را

A long prologue contains the author's view on a fifth soul, described as a privilege of the Imams; further, a number of anecdotes with spiritual or mystic import, and a Sākī Nāmah. The narrative begins, fol. 78*a*, with the heading کفتار در ساقی نامه و آغاز داستان

حضرت علی اکبر

The poem is slightly imperfect at the end. It breaks off, fol. 118*b*. The next three folios contain additional Kasidahs. The MS. is, according to the following colophon, the author's own draft: تمت الكتاب کاتبه

وناظمه محمد طاهر ابن ابو طالب در سنه هزار دو و بیست

نود هشت

Anthologies.

374.

Or. 4110.—Foll. 445; 9½ in. by 6¼; 25 lines, 4 in. long; written in a rather uncouth Indian Neskhī, with rudely illuminated headings, apparently in the 15th century.

[SIDNEY CHURCHILL.]

A copious Persian anthology, without title or author's name.

The author lived in India, and wrote this work during the short reign of Sulṭān ush-Sharḥ Mubārak Shāh, who succeeded to the throne of Jaunpūr A.H. 803, and died in the subsequent year (see Elliot, History of India, vol. iv., p. 38; Firishtah, vol. i., p. 289; and Brigg's translation, vol. i., p. 498). This appears from the heading of a long poem (Muwashshah) addressed to that Sultan by Malik 'Azīz-ullah, and dated A.H. 803 (foll. 222*b*—227). In that heading the author speaks of the Sultan as the reigning sovereign, adding to his name خلد ملکه.

The work is divided into sections termed Kīsm, in which the poems are arranged according to their subjects, to the various kinds of poetical composition, or to the poetical figures which they illustrate, the authors of most pieces being named in the heading. The poets quoted range from the time of Firdausi to that of Ḥāfīz, and include a number of Indian poets unknown to Persia. The sections must have originally amounted at least to one hundred and one; but the MS. is defective at the beginning and at the end, and has besides some internal lacunæ, so that many of the Kīsm are lost, while in some instances the headings are wanting or illegible.

The contents may be briefly described as follows: Kīsm I. (the beginning of which is lost). Poems in praise of God, by Firdausi

'Amīd Lūnaki, Mughīṣ Hānsavi (mentioned in *Haft Iklīm*, fol. 147*a*, without any date), Khwājū Kirmānī, and Sa'di, fol. 5*a*. II. Poems in praise of the Prophet, fol. 15*b*. III. and IV. احكام فقه, a versified treatise on law, composed A.H. 693, fol. 28*a*. V. Laudatory poems by Anvari, Khākāni, Kamāl Isnā'il, Minuchihri, Mu'izzi, Kaṭarān, Nizāmi, Mughīṣ Hānsavi, &c., fol. 33*a* (breaking off fol. 111, and followed by a misplaced leaf containing riddles, and by the last five pages of a section on the poems called *Muvashshah*). VII. Tarjī'āt, by Zāhīr Fāriyābi, Khwājū, Kamāl Iṣfahāni, Falaki, Sa'di, Ḥamīd Qalandar, Fakhr ud-Dīn 'Irāqī, and Salmān, fol. 115*a*. VIII.—XI. *Mudavvarāt*, and other pieces written in fanciful shapes, fol. 152*a*. XIV.—XVI. *Mukhammasāt*, Muṣallaṣ and *Muraṣṣa'*, fol. 159*a*. XXIII. (misplaced). Proverbs ضرب الامثال, fol. 164*a*. XVII.—XXIX. Verses illustrating various kinds of poetical figures, fol. 165*b*. LXXIII. مميزات الاوزان, pieces which may be read in several metres, fol. 218*b*. LXXIV. Ghazals, chiefly by Khākāni, Sa'di, Ḥāfiẓ, 'Ubaid Zākāni, and Kamāl, fol. 228*b*. LXXV. The *Masnavi* entitled *Duzd u Kāzi*, followed by a vast number of Ghazals of a religious character, chiefly by Sa'di and Humām, fol. 282*a*. LXXVI. *Mukhammasāt*, fol. 379*b*. LXXIX., and three other *Qisms* with uncertain headings, containing artificial verses, fol. 384*b*. XCIII. Prosody, fol. 399*b*. XCIV. Music, fol. 402*a*. XCV. *Masnavis*, viz., extracts from the *Shāh Nāmah*, *Gul u Bulbul*, &c., fol. 403*b*. XCVI. *Muḥaṭṭa'āt* and *Marāṣi*, fol. 414*a*. XCVII. *Rubā'is*, without poet's names, fol. 427*a*. XCVIII. *Mufradāt*, fol. 443*b* (imperfect at the end).

Foll. 1—4, misplaced at the beginning of the volume, contain *Qism* CL., treating of riddles, also a *Tarkīb-band* and *Marṣiyah* by Salmān.

In a passage occurring fol. 222*b* the author calls his book *Dastūr ush-Shu'arā*, این کتاب من دستور الشعراست. This may be either a mere description of its scope or its specific title.

An addition by a later hand on the margin of fol. 18*b* is dated Delhi, 15 Zulḡa'dah, A.H. 935 (A.D. 1529).

375.

Or. 3244.—Foll. 184; 9¼ in. by 6¼; 15 lines, 3½ in. long; written in elegant Nestalik, with gold-ruled columns, apparently early in the 16th century. [SIDNEY CHURCHILL.]

An extensive anthology of select Ghazals by various poets, from the time of Sa'di to the first half of the tenth century of the Hijrah, by Fakhri B. Muḥammad Amiri.

The MS. begins abruptly with the latter part of the preface, from which it appears that the work was compiled for the Vazir Ḥabīb-ullah. It is evidently the anthology entitled تحفة الحبيب, mentioned in the *Oude Catalogue*, p. 12, and in the *Persian Catalogue*, p. 366*b*.

The Ghazals are arranged in alphabetical order, and have rubrics indicating their authors. The MS. breaks off towards the end of the Ghazals in 8. The latest poets included are Binā'i, Āṣafi, Āli, Hilāli, Ahli, and the compiler himself, Fakhri (fol. 184*a*).

The first Ghazal is by Sa'di, and begins :

مشتاقی و صبوری از حد گذشت یارا
کر تو شکیب داری طاقت نماند مارا

The second is by Humām, and begins :

با آنکه بر شکستی چون زلف خویش مارا
کفتن ادب نباشد پیمان شکن نگارا

The last is by Navā'i (Mir 'Ali Shīr), and begins :

ناوك شوخی که در دل همچو جانی مانده
در تن زارم چو مغز استخوانی مانده

An anthology of princely poets, *Rauzat us-Salāṭīn*, by the same Fakhri, is described by Pertsch, Berlin Catalogue, no. 644.

376.

Or. 4772.—Foll. 337; $9\frac{1}{2}$ in. by 6; 21 lines, $4\frac{3}{8}$ in. long; written in small and close Nestalik in four red-ruled columns; dated (fol. 324), Thursday, 23 Rabī' I., A.H. 1170 (A.D. 1756).

A collection of Masnavis by ancient and modern poets, more especially by those who lived in India during the tenth and eleventh centuries of the Hijrah.

Omitting some of the lesser pieces, the main contents are as follows :

Fol. 1*b*. *ساقی نامه*, by Zuhūri (d. 1024). See *Ethé*, no. 1076, fol. 31.

Fol. 55*a*. *قدر و قضا*, by Salīm (d. 1057). Persian Catalogue, p. 796*b*, VIII.; Berlin Catalogue, no. 674, art. 12; and *Ethé*, nos. 1113-14.

Fol. 58*a*. *سوز و کداز*, by Nau'i (d. 1019). Persian Catalogue, p. 674*a*.

Fol. 62*a*. *قدر و قضا*, by Ṭālib Āmulī, beginning :

شنیدم روزی از طرز آشنائی

Fol. 64*a*. *قدر و قضا*, by Ḥakīm Ruknā (v. Berlin Catalogue, no. 12, art. 10), beginning :

شنیدم روزی از پاکیزه رأی

Fol. 65*a*. *قدر و قضا*, by Salīm 'Aṭṭār Yazdī, takh. Sālīm, beginning :

چمن پیرای گلزار حکایت

Fol. 67*b*. *قدر و قضا*, by Ziyā (Nūr ullah Iṣfahānī, under Shāh 'Abbās I.; see *Atash-kadah*, p. 186), beginning :

شنیدم روزی از بیخورد و خوابی

Fol. 70*b*. Extracts from *فرهاد و شیرین*, by 'Urfī, and from poems on the same subject by Vaḥshi, fol. 74*a*, and Shāpūr, fol. 80*b*.

Fol. 83*a*. *مثنوی ساغر کش لطف ازلی*, by Nāṣir 'Ali (Berlin Catalogue, no. 674, art. 15), beginning :

الهی ذره دردی بجان ریز

Fol. 96*a*. *گلزار عباسی*, by Mirza Ṭāhir Vaḥīd, beginning :

خسروی بود در دیار عراق

Fol. 103*b*. *مثنوی نرکسدان*, by Mulla Ismā'īl Zabīhi Yazdī (*Oude Catalogue*, p. 122), beginning :

چنین خواندستم از اخبار غیبت

Fol. 111*a*. Extract from *محمود و ایاز*, by Zulālī.

Fol. 124*b*. Extract from *خلد برین*, by Vaḥshi.

Fol. 125*a*. Masnavi of Salīm on the visit of a caravan to the tomb of Ḥātīm.

Fol. 126*b*. Masnavi on the battle of Shāh Ismā'īl with Shaibak Khān, by Vā'iz Ḳazvīnī (no. 334), beginning :

سزاوارشکر آفریننده است

Fol. 133*a*. The story of Shaikh Ṣan'ān, from *Manṭīk uṭ-Ṭair*, by 'Aṭṭār (see the Turkish Catalogue, pp. 185*b*, 302*b*), beginning :

شیخ صنعان پیر عهد خویش بود

Fol. 138*a*. The story of Mālik Dīnār, by Bābā Ḳāsim Khādīm (a sister's son of Mīr Najāt, v. Rūz Rūshan, p. 193), beginning :

دوستان همدان هوا داران

- Fol. 140a. *بیمار و طیب*, by Mulla Sharīf Iṣfahāni, beginning :
سوی ویرانه ام آمد مسکری جلوه کنان
- Fol. 141a. *محمود و ایاز*, by Anīsi Shāmlu (Persian Catalogue, p. 1032b, iv.), beginning :
شبی بر تخت دولت خفته محمود
- Fol. 145a. *ناظر و منظور*, by Vaḥshi Yazdi, beginning :
نوا پرداز قانون فصاحت
- Fol. 159a. *هفت پیکر*, by Niẓāmi.
- Fol. 188a. *قضا و قدر*, by Mīr Yaḥya (Persian Catalogue, p. 1002a), beginning :
بغفلت ایکه رفته روزگارت
- Fol. 190b. *هشت بهشت*, by Amīr Khusrau Dihlavi.
- Fol. 218b. *نان و حلوا*, by Bahā ud-Dīn ‘Āmili.
- Fol. 225a. *ترجمة الشوق*, a Kasidah by ‘Urfī Shīrāzi, and other Kasidahs by Anvari, Mukhlīṣ Kāshi, Bābā Kāsim Khādīm, Firdausi, Salīm, Shaukat, Sā’ib, Nazīri, Sālik, Mashrab, Amīnā, Dā’ūd Mutavalli, Shāh Akbar, and Ghani Kashmīri.
- Fol. 238b. Masnavi of Salīm, describing a meadow at Lāhijān.
- Fol. 239b. *Salāmān u Absāl*, by Jāmi.
- Fol. 246b. *ساقی نامه*, by Mīr Raẓi Artīmāni (Oude Catalogue, p. 93, and Berlin Catalogue, no. 674, art. 7), beginning :
آلهی بمستان میخانه ات
- Fol. 249a. *سرپا*, by Sayyid ‘Ali Mihri (Persian Catalogue, p. 796, viii.), beginning :
ای بت چابک شیرین حرکات
- Fol. 250b. *معراج الخیال*, by Mulla ‘Ali Rīẓa Tajalli (Persian Catalogue, p. 738a, and Berlin Catalogue, no. 674, art. 5), beginning :
در سرم دیگر همای عشق یار
- Fol. 253b. *زبور العاشقین*, by Mirza Da’ūd Mutavalli, beginning :
عزیزان دوستان مهر آفرینان
- Fol. 255b. *هدیه الاحباب*, by Zabīhi Yazdi, beginning :
دوستان یاران عزیزان های های
- Fol. 257a. *درد دوست*, by Mirza Ḥasan Yazdi, takh. Vāhib, beginning :
کیم من مستمندی درد پرورد
- Fol. 260a. *پهلوی بندی*, by Mirza ‘Abdullah Kūmmi, takh. Sha‘af, beginning :
ز پهلوی بندی چرخ جفا جو
- Fol. 260b. *کل کشتی*, by Mir Najāt. See Persian Catalogue, p. 821b, v.
- Fol. 265a. Two Masnavis, by Amīnā Muḍaqqīk Yazdi, beginning :
ظهوری بانشاء خوان خلیل
- Fol. 269b. A Masnavi in praise of Kashmīr, by Salīm, beginning :
سخن هر جا ز صنع کردگارست
- Fol. 274a. Other Masnavis by Salīm, Kalīm, and Vaḥshi.
- Fol. 285b. *سد سکندر*, a satire by Nāṭīk (see Oude Catalogue, p. 108), beginning :
من چه کنم صاندلی درد نوش
- Fol. 287a. Other satires by Salīm, Sha-fī‘ā i Aṣar (d. A.H. 1124; see Oude Catalogue, p. 149), Zīyā Iṣfahāni, Firdausi, and Najāt.
- Fol. 295a. *فرهاد و شیرین*, by Fauḳi, beginning :
کبوتر باز بام خوش بیانی
چنین زد چکله بر مرغ معافی
- Fol. 303b. Kasidahs, Sāḳi Nāmāh, and a musical treatise in prose by the same Fauḳi. The last is dated A.H. 1122.
- Fol. 310b. Some pieces of ornate prose,

viz., *كلشن خيال*, by Ṭāhir Naṣrābādi, *بجړ طویل*, by Shāhid Ṭīhrāni and Mihri, two pieces entitled *قوروق شراب*, by Aḡa Ḥusain Khwānsāri and by Sā'ib, and other pieces by Naṣīrā i Hamadāni and Ṭughrā i Hindi.

The transcriber, Badī' Muḥ. B. Muḥsin Yazdi, who may also be the compiler, gives in the following colophon, fol. 324*a*, his name and his genealogy carried up to Shaikh 'Abd ul-'Āli al-'Āmili : تم الكتاب . . . على يد اقل العباد . . . اليزدى مولدا الهندي الاصبهاني مختدا . . . المدعو ببديع محمد بن محمد محسن بن محمد شريف . . . بن الشيخ عبد العالي الهاشمي العاملي في اصيل يوم الخميس الثالث والعشرين من شهر ربيع المولود . . . من شهر سنه سبعين ومايه بعد الالف من الهجرة

The remaining folios, 324*a*—337*b*, contain miscellaneous poetical pieces, chiefly Ghazals by Maghribi, Sa'di, &c., and fragments of the Masnavi entitled *سحر حلال*, by Ahli Shirāzi. See the Persian Catalogue, p. 657*b*. This last portion of the MS. is dated A.H. 1206.

377.

Or. 3552.—Foll. 191 ; 11 $\frac{3}{4}$ in. by 8 ; 12 lines, 4 in. long ; written in fair large Nestalik about the middle of the 19th century.

[SIDNEY CHURCHILL.]

بیان محمود

A copious collection of the initial lines of Ghazals by contemporary poets, compiled by Maḥmūd Mirza (see no. 70).

Beg. بیان محمود در ستایش خداوند معبود سبحانه
عن التحديد و الحدود

The author refers in the preface to his previous Tazkirah, *Safīnat ul-Maḥmūd* (no. 122), and says that he had compiled the

present work immediately after completing the latter. The date of composition, A.H. 1240, is fixed by the following line of a *Ḳiṭ'ah* composed in praise of the work by Aḡa Muḥammad Ṭaḳi, poetically surnamed *Sipilhr* (*Majma' ul-Fuṣaḡā*, ii., p. 156), and appended at the end :

زد بتاربخش رقم كلك همايون سپهر
کين بيان از هر زبان محمود چون چارم کتاب

The preface concludes with three pieces of the author's composition, a *Kasidah* in praise of the work and of Fath 'Ali Shāh, a *Ḳiṭ'ah* and a *Rubā'i*.

After the preface, foll. 7*b*—24*a*, comes a list of all poets included in the work, arranged in alphabetical order under their poetical surnames, with brief notices giving little more than the proper name and birth-place of each. The remainder of the MS. contains the opening Baits of Ghazals. They are arranged in alphabetical order according to the rhyme-letters, and, under each of these, according to the initial letters of the Baits. The name of the poet is written by the side of each verse in the margin.

378.

Or. 3604.—Foll. 178 ; 12 $\frac{1}{4}$ in. by 7 $\frac{3}{4}$; 21 lines, 6 in. long ; written in four columns in cursive Nestalik on bluish paper, in the 19th century.

[SIDNEY CHURCHILL.]

بديع الافكار

A Persian anthology with biographical notices, by Sayyid 'Abd ur-Raḥīm al-Mūsavi B. Mīr Muḥammad Bākīr 'Ahiyabādi, poetically surnamed *Munṣif*.

Beg. ثنائی که از حد حصر افزون و از حيز تعداد
بيرون است مخصوص ذات واقف اسرار بيرون و
درونيست که

The author was born, as stated at the end, in Sāri, A.H. 1197. It appears from the preface that he wrote the present work for Muḥ. Kāzīm Mirza, eldest son of Muḥ. Ḳulī Mirza, son of Fath 'Alī Shāh, at the young prince's request, in order to save him the trouble of carrying about many volumes of poetry. It was commenced in Sāri, A.H. 1237, when the prince's father assumed the government of Tabaristan, and was finished on the 3rd of Jumāda II., A.H. 1239. The author made use of several Divans and of the following Tazkirahs: Haft Iqlīm, Daulatshāh, Tuḥfah i Sāmi, Bahāristān, Ātash-kadah, and Zīnat ul-Madā'ih by Humā (no. 118).

The work is divided into six Ḳisms, containing respectively poems belonging to six kinds of poetical compositions, namely Kasidahs, Ghazals, Masnavis, Muḳaṭṭa'āt, Rubā'is and Tarjī'-bands. In each Ḳism the pieces are alphabetically arranged according to the takhalluṣ of the authors, with the exception of those of royal princes, which take precedence. The contents are as follows:

Ḳism I., fol. 5a. Kasidahs, beginning with one by Fath 'Alī Shāh, and several by the royal prince Muḥ. Ḳulī Mirza (Khusravi, who died A.H. 1260; Majma' ul-Fuṣahā, vol. i., p. 25).

The alphabetical series begins with Anvari and ends with Yūsuf Amīri.

Ḳism II., fol. 89b. Ghazals, beginning with some by Khusravi and other princes. The alphabetical series begins with Ahli Turshizi and ends with Yūsuf Beg Istājlu.

Ḳism III., fol. 117a. Masnavis of Ahli Shirāzi and others, ending with Hijri Abu 'l-Ḳāsim.

Ḳism IV., fol. 140a. Muḳaṭṭa'āt, from Anvari to Humāyūn of Isfahan.

Ḳism V., fol. 152b. Rubā'is, from Ustād Abu 'l-Faraj to Yamīn ud-Dīn Tuḡhrā'i.

Ḳism VI., fol. 163a. Tarjī'-bands, beginning with Jāmi and ending with Hātif.

Life and poems of the author, foll. 174a—178b.

379.

Or. 4673.—Foll. 343; 11 $\frac{3}{4}$ in. by 8; 21 lines, 5 $\frac{3}{4}$ in. long; written in cursive Nestalik, in four gold-ruled columns, with three 'Unvāns, apparently about the middle of the 19th century. Bound in painted and glazed covers. [SIDNEY CHURCHILL.]

میزان طبایع

A Persian anthology compiled by Ḥaidar Ḳulī Mirza, poetically styled Khāvar (see his Divan, no. 359), with a preface by an anonymous dependant of the prince, beginning:

که صحایف طرایف الخ
ستایش و سیاس مر معبود بیزوالی را رواست :

After a glowing eulogy on the reigning sovereign, Fath 'Alī Shāh, and on the incomparable poets of his time, the writer says that Ḥaidar Ḳulī Mirza in compiling this work had been content to group together poems composed by various poets with the same metre and rhyme, and had refrained from entering upon biographical details or literary criticism. He states in conclusion that the work was completed A.H. 1242.

The anthology comprises Kasidahs, Ghazals, and Rubā'is, by ancient and modern poets, in three separate sections, in each of which the alphabetical order of the rhymes is followed, and the names of the poets form the headings.

The Kasidahs begin, fol. 4b, as follows:

عروس عافیت انکه قبول کرد مرا
که عمر بیش بها دادمش بشیز بها

The following are the poets included under the rhyme-letter ۱: Anvari, Saḥāb, Mijmar

(Sayyid Husain Iṣḫābāni), Khākāni, Salmān, Mu'izzi, Madhūsh (Muḥ. Ṣādiq Gulpaigāni), Rashīd Vaṭvāt, Khusravi, Khāvari (Fazl-ullah Shīrāzi), Hātif, Sabāhi (Hāji Sulaimān), Zāhir Fāriyābi, and Ṣabā (Faṭḥ 'Ali Khān).

The Ghazals begin, fol. 108*b*, with one by Khākān (Faṭḥ 'Ali Shāh), the first line of which is:

بيك كرشمه پرى پيكرى دل مارا
چنان ربود كه ترکان متاع يغمارا

The Rubā'is occupy foll. 330*b*—343*a*.

TALES AND FABLES.

380.

Or. 3529.—Foll. 33; 11¼ in. by 7½; 23 lines, 5½ in. long; written in fair Nestalik, apparently in the 18th century.

[SIDNEY CHURCHILL.]

[قصهٔ بلوهر و یوزاسف]

The story of Bilauhar and Yūzāsaf, by Ibn Bābavaih.

Beg. ابن بابويه عليه الرحمة والرضوان در کتاب کمال الدين و تمام النعمه بسند خود از محمد بن زكريا روايت کرده است که پادشاهی بود در ممالک هندوستان با لشکر فراوان و مملکت وسیع

This is the work, of Buddhistic origin, which has become known in Europe, through the medium of a Christian version in Greek, as the "Book of Barlaam and Joasaph," and which was translated into Arabic verse in the eighth century by Abān Lāhiki. See Zotenberg, Notice sur le Livre de Barlaam et Joasaph, Notices et Extraits, tom. xxviii; and Filhrst, pp. 119, 163, 305.

The present text is taken, as stated at the

beginning, from Ibn Bābavaih's work entitled کمال الدين و تمام النعمه. This is one of the numerous Arabic writings of the celebrated Shī'ah theologian, who died in Rai, A.H. 381 (see the Arabic Supplement, no. 330). A copy is described by Ahlwardt in the Berlin Catalogue, no. 2721, and to Dr. Hommel belongs the credit of having discovered in that voluminous MS. the Arabic original of our Persian version. See Weisslovits's "Prinz und Derwisch," 1890, p. 132. Muḥammad Ibn Zakariyyā, quoted as authority at the beginning of the Persian translation, although not in the Arabic text, is, as Dr. Hommel suggests with great probability, no other than the renowned physician and philosopher Rāzi, who was a contemporary of Ibn Bābavaih, and like him lived at Rai.

Full accounts of the present MS. have been published, with extensive extracts, by Baron Rosen and Dr. von Oldenburg in the Zapiski of the Archaeological Society, vol. iii., pp. 273—76, and vol. iv., pp. 229—65. An abridgment of the work in Arabic was published by Dr. Hommel from a Halle MS. in the Verhandlungen des VII. Orientalisten-Congresses, Semitische Section, pp. 138—162. Another and fuller Arabic text was lithographed in Bombay, A.H. 1306.

Another copy of the same Persian version is included in the Zubdat ut-Tavārikh, no. 36, foll. 226—249. In the heading it is described as extracted from the 'Ain ul-Ḥayāt of Aḳā Muḥ. Bāqir [Majlisi], who gives it on the authority of Ibn Bābavaih, اما مرحوم اقا محمد باقر در عین الحیوة بسند معتبر از ابن بابويه که در کمال الدين از محمد زكريا نقل کرده است

According to this, it was probably Muḥ. Bāqir, who translated into Persian the Arabic text of Ibn Bābavaih.

381.

Or. 2799.—Foll. 280 ; 9 in. by $5\frac{1}{2}$; 23 lines, $3\frac{3}{4}$ in. long ; written in neat Nestalik, with 'Unvān and gold-ruled margins ; dated A.H. 908 (A.D. 1502). [SIDNEY CHURCHILL.]

انوار سهیلی

The well-known version of Kalilah and Dimnah, by Ḥusain Kāshifi. See the Persian Catalogue, p. 756a, and, for other MSS., Pertsch, Berlin Catalogue, no. 1000 ; Rosen, Institut, no. 104 ; and Ethé, Bodleian Catalogue, no. 431.

382.

Or. 2956.—Foll. 196 ; $7\frac{3}{4}$ in. by 5 ; 15 lines, $5\frac{3}{4}$ in. long ; written in fair Nestalik, with ruled margins, apparently in the 15th century. [SIDNEY CHURCHILL.]

مرزبان نامه

A book of apologues, written in imitation of Kalilah and Dimnah.

Beg. حمد و ثنای کہ روایح ذکر آن جون ثنایای
صبح بر نکھت دھان کل خندہ زند

This is a modern version, in elegant prose, of the old Marzabān Nāmāh, written in old Persian and in the dialect of Ṭabaristān by the Ispahbad Marzabān B. Rustam B. Sharvīn in the fourth century of the Hijrah. A full account of the origin and contents of the work will be found in C. Schefer's *Chrestomathie Persane*, vol. ii., pp. 194—209. The author of the present version, whose name does not appear in our MS., is, according to M. Schefer, Sa'd al-Varāvini, so called from Varāvin, a village of Azarbaijan. He wrote this work in Ispahan, and dedicated it to a Vazir who in the preface is only designated by his Laqab, Khwājah Zain ud-Dīn, or, as written in the next copy, Khwājah Rabib ud-

Dīn, but whose proper name is given at the end, fol. 194b, namely, Rabīb ud-Dīn Abu 'l-Ḳāsim Hārūn. In the same passage the Atabek Uzbek B. Muḥammad B. Ilduguz, who reigned in Azarbaijan A.H. 607—612, is named as the reigning sovereign.

In the preface the author enumerates the standard works of elegant prose which he had taken as his models, beginning with Kalilah, Sindbād Nāmāh, Maḳāmāt i Ḥamīdi, &c. The most recent of these is the Persian translation of the Yamīni, which was written about A.H. 602 (see the Persian Catalogue, p. 158). The preface concludes with a table of the nine Bābs into which the work is divided. They bear the following headings :

- | | | |
|------------|--|-------|
| Fol. 9b. | در تعریف کتاب و ذکر واضع | I. |
| Fol. 25b. | در ذکر ملک و وصایای کہ
فرزندان را فرمود | II. |
| Fol. 39b. | در ذکر ملک اردشیر و داناء
مهران بہ | III. |
| Fol. 58a. | در ذکر دیو کاویای و داناء دینی | IV. |
| Fol. 74b. | در ذکر دادمه و داستان | V. |
| Fol. 95a. | در ذکر زبرک و زروی | VI. |
| Fol. 125b. | در ذکر بیل و شیر | VII. |
| Fol. 152a. | در ذکر شتر و شیر پارسا | VIII. |
| Fol. 176a. | در ذکر عقاب و ایرا و ازاد
چہرہ | IX. |

In an appendix entitled ذیل الکتاب, fol. 194b, the author, after dilating on the merits of his book, describes a library founded by his patron in Isfahan and the rich store of works on every science which it contained. The appendix wants about two pages at the end.

For other MSS., see Dorn, Petersburg Catalogue, p. 406 ; the Leyden Catalogue,

vol. i., p. 353; the Paris Catalogue, p. 304, no. 384; Molla Firuz Library, p. 231, no. 49; and Schefer, *Chrestomathie*, vol. ii., p. 209. The Marzabān Nāmah has been translated into Arabic and lithographed in Cairo, A.H. 1278. See also Sprenger's Library, no. 1248, and Pertsch, *Gotha Catalogue*, vol. iv., p. 427.

383.

Or. 2973.—Foll. 187; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 15 lines, 3 in. long; written in elegant Shikastah, A.H. 1277 (A.D. 1860—61).

[SIDNEY CHURCHILL.]

Another copy of the Marzabān Nāmah.

The nine sections, termed in this copy Faṣl, begin as follows: I. fol. 8a; II. fol. 24a; III. fol. 47a; IV. fol. 55a; V. fol. 71b; VI. fol. 91a; VII. fol. 120b; VIII. fol. 146b; IX. fol. 166a; and the Khātimah, fol. 183a.

384.

Or. 2781.—Foll. 363; $9\frac{1}{2}$ in. by 6; 25 lines, $3\frac{3}{4}$ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

[COMTE DE GOBINEAU.]

داراب نامه

The Dārāb Nāmah, by Abu Ṭāhir Ṭarasūsi.

The first folio is mutilated, so that about half of the first seven lines is lost, but the missing words are supplied by the next copy. The beginning is as follows: الحمد لله رب العالمين . . . از راويان اخبار و ناقلان آثار و خوانندگان قصص و تواريخ استاد فاضل ابو طاهر بن حسن بن علي بن موسى الطرسوسي اسعده الله في الدارين چنين روايت ميکند که مر زال زر را سه پسر بود يکي رستم دوم زواره سيم شغاد و اين شغاد از کنيزک هندی بود

The author, who is called here Abu Ṭāhir B. Ḥasan B. 'Ali B. Mūsa aṭ-Ṭarasūsi, has been mentioned in the Turkish Catalogue, p. 220, as the author of *Ḳirān i Ḥabashi* and other romances. The present work, although dealing largely with the life and adventures of Iskandar, is generally called *Dārāb Nāmah* (a title not found in this copy), from *Dārāb*, the hero of its first portion. Although its framework and leading names are borrowed from the *Shāhnāmah*, it is a pure romance, in which the original legend is all but lost under a luxuriant growth of the most fanciful fiction. The contents have been briefly, but very aptly, described by J. Mohl in his preface to the *Shāhnāmah*, p. 74, and by B. Dorn, *Mélanges Asiatiques*, tom. vii., p. 174-5, and p. 406-7. The short account of the work in Charles Stewart's Catalogue, p. 7, no. xiv., is misleading.

The work is divided into sections of unequal length, the beginning of which is marked by this invariable rubric: اما مولف اخبار و گذارنده اسرار ابو طاهر طرسوسي از اين قصه چنين روايت ميکند

The narrative begins with a mention of the three sons of Zāl i Zar, and of the artifice by which Shaghād compassed the death of his brother Rustam. After a brief account of Bahman and Ardashīr, we are told, fol. 2b, how Humāi secretly gave birth to the latter's posthumous child, afterwards called Dārāb, and entrusted him, like Moses, enclosed in a coffer, to the stream of Euphrates. The life and adventures of Dārāb occupy the first part of the volume down to fol. 128b, where his death and the accession of Dārāb junior (داراب کهن) are briefly recorded. The marvellous career of his son Iskandar, whose clandestine birth had been previously described, fol. 126, fills the remainder of the volume, which is slightly defective at the end. The last pages deal with the wall built

by Iskandar against Yājūj and Mājūj, with his journey, under the guidance of Khizr, to the land of darkness and to the spring of the water of life, and with his miraculous conveyance from thence to Mount Qāf. The last words are :
 فرشته گفت این سنک بر مثال
 تست و این خاک بر مثال خاک کور ترا بازی نماید
 که از سر تا پای جهان از تری و خشکی

385.

Or. 4615.—Foll. 129; 14 in. by $9\frac{1}{4}$; 25 lines, $5\frac{3}{8}$ in. long; written in fair Nestalik, with 'Unvān, gold-ruled margins, and numerous miniatures, probably about the close of the 16th century.

Another copy of the Dārāb Nāmāh, containing only the first part of the work, namely, the story of Dārāb, and closely agreeing, as far as it goes, with the preceding MS. It ends abruptly at the point where Nāhīd, the newly-wedded bride of Dārāb, sent back by him to her father Filkūs, bewails her hard fate. The last words are :
 و آن دختر
 بندشست و سر بزادو نهاد و کریستن گرفت آن بخت
 بد خویش که از پدرش خراج دو ساله گرفتند و چون
 چهار ماه گذشت

This passage occurs on fol. 126*b* of the preceding MS., line 13.

This MS. is profusely adorned on almost every folio with miniatures in the best style of Indian art. It is probably one of those which were illuminated for the emperor Akbar. The miniatures are generally signed by the artists, mostly Hindus, and among these are found the following six, mentioned in the Ā'in i Akbari, Blochmann's translation, p. 108, as painters employed by Akbar : Kesu, Farrukh, Mādhu, Jagan, Mahīs, and Sānwlah. Other artists whose names frequently recur in the MS. are Nānhā, Bhagwān, Dhanu, Chaturbhuj, Mithrā, Tiriyyā,

and Bhūrah, also two bearing Muslim names, viz. Ibrāhīm Qāhār and Mukhlīs. Several of the above names have been already mentioned as attached to miniatures in the Vāqī'āt i Bābari, no. 75.

The last page of the MS. bears the vermilion stamps of the kings of Oude.

386.

Or. 3600.—Foll. 2; 2 ft. 8 in. by 2 ft. 2 in.; 19 lines, 21 in. long; written in fine large Nestalik, apparently in the 17th century.

[Presented by Rev. STRATON CAMPBELL.]

Two detached leaves of a huge MS. of the romance of Amīr Ḥamzah Ṣāhibqirān. Each of them has a portion of the text on one side and a large picture in Indian style on the other.

Fol. 1 begins as follows :
 راوی این روایت
 زیبا اینچنین نقش بست بر دیبا که چون دیو شاهزاده
 نورالدهر را در دریا انداخت

It is related in the first lines how Prince Nūr ud-dahr, having been thrown into the sea by a Div, is rescued by the prophet Elias. This is the subject represented in the picture. The text of the second folio deals with the adventures of Zummurrud Shāh, the giant king of the sun-worshippers. The picture represents him falling head foremost from his castle and being seized by Malik Īraj.

For MSS. of that voluminous tale, see the Persian Catalogue, pp. 760—62, and Ethé, Bodleian Catalogue, no. 473. An Arabic version is noticed by Pertsch, Gotha Catalogue, no. 2420.

387.

Or. 3501.—Foll. 253; $10\frac{1}{4}$ in. by $5\frac{1}{2}$; 18 lines, $3\frac{3}{8}$ in. long; written in small and elegant

Nestalik, with 'Unvān and gold-ruled margins, in the latter half of the 19th century. Bound in painted and glazed covers.

[SIDNEY CHURCHILL.]

حقیقة الحقائق شاهیه

A work in proof of the superiority of man to all other beings, by Muḥammad 'Ali B. Iskandar ash-Shīrvāni.

Beg. رب اشرح لی صدری و یسر لی امری واحلل
عقدة من لسانی یفقهوا قولى لك الحمد يا ذا الحمد
والعلى ... اجناس سیاس خورشید اقتباس وانجم
قیاس که از مقیاس عقول و حواس جن و ناس
خارج است

This is a much expanded version and Sufi adaptation of the famous "Contest between man and animals," which forms part of the twenty-first treatise of the Ikhwān us-Safā (see the Arabic Supplement, p. 481*b*). It is written in florid prose, freely interspersed with verses, with Arabic texts from Coran and Hadiṣ, and with passages of Sufi writers. It was composed, as stated in the introduction, fol. 24*b*, in Ardabil in the month of Jumāda II., A.H. 1250, and is dedicated to Muḥammad Shāh B. 'Abbās Shāh B. Fath 'Ali Shāh Kājār. The date of completion, A.H. 1252, is given in a versified chronogram at the end:

طبع افسرده گفت تاریخش
هی بیان شرافت الانسان

The scope of the work is set forth in the following line, fol. 29*b*: کتابی در شرافت انسان

بر کل ما فی الکنون والامکان کائنا ما کان

Its full title, as given in the same passage is: حقیقة الحقایق شاهیه فی التلویح الی ترجیح المسالك :

النعمة الالهية

The author was an extensive traveller, who had wandered over most parts of the

Muslim world in search of religious teachers and of great mystics. From a full account of those travels, foll. 21—24, the following particulars may be briefly stated. Having left as a boy his native country for the holy shrines of Irak, he spent there close upon twenty years, studying under his father and other holy men. He lost his father and many of his friends, who died as martyrs during the incursion of the Vahhābis. He then repaired to Baghdad and to Irak 'Ajam, where he met his brother al-Hāj Zain ul-'Ābidīn (author of Riyāz us-Siyāhat, no. 139), and a holy man, Hājī Muḥ. Ja'far Hamadāni, called Majzūb 'Ali Shāh. Hence, after a stay in Shiraz, he sailed to India, and visited in succession Karachi, Haidarabad, Shikarpur, Surat, Bombay, Pūna, Tiling, Aurangabad, Haidarabad of Deccan, Machli-Bandar, Sikakul, Pegu, Calcutta, Murshidabad, Benares, Lucknow, Agra, Delhi, Lahore, Kashmir, Peshawar, Kabul, and the Kūhistān of the Hazārah, where he fell captive into the hands of the cruel Uzbeks, and was taken to Kūnduz, seat of Kīlīch Kūli Kbān. After his release he reached Kandahar, Herat, and Mashhad, and, finally, Hamadān. There he met again his old master, Majzūb 'Ali Shāh, who sent him on a pilgrimage to Mecca and Medina. From the latter place he went through Syria and Rūm to Istambol, where he stayed three years, and witnessed the revolt of the Janisseries. After some more pilgrimages and a stay of six years at Cairo, he returned by way of Mecca and by sea to Shiraz, and thence to Teheran, Tabaristan and Gilan.

Contents: Introduction treating chiefly of mystic lore. Life of the author, fol. 21*b*. Eulogy on the Shah, fol. 25*a*. Preface proper, سبب تالیف, fol. 29*a*.

The narrative begins at fol. 29*b*, and deals at first with the legend of Kayūmars, the murder of Siyāmuk, and the hostility of

Jinns and animals towards men, down to the time of Sulaimān. Complaints of the hawk, fish, snake, bee, and other animals against man, fol. 54. Messengers sent by Malik Dādbakhsh and by the animals, fol. 76a. Beginning of the trial before Malik Dādbakhsh. Debate of the camel with the sage of Hijaz, fol. 95b. Debate of the ant with the sage of Shām, fol. 106a. Debate of the fox with the sage of Khiṭā, fol. 119a. Debate of the spider with the sage of Rūm, fol. 127a. Debate of the tortoise with the sage of Irak, fol. 135b. Debate of the sage of Hindustan with the peacock, fol. 146b. Debate of the sage of Shirvan with the Humāi, fol. 153b. (The sage of Shirvan is evidently meant to represent the author himself, who here displays at great length his mystical lore.) Allegorical description of the author's journey to the region of the soul, اقليم نفس, foll. 242b—253a.

388.

Or. 3223.—Foll. 232; 12 in. by 8¼; 15 lines, 6 in. long; written in large Nestalik, apparently in India about the close of the 18th century.

قصه الجواهر

The tale of Muḥammad Mas'ūd Shāh, son of 'Azīz Shāh, king of Isfahan, and of his loves with Nīk-Iḳbāl, daughter of the Vazīr Farrukhfāl, and with Gīti-ārā.

This is an enlarged version of the tale mentioned in the Persian Catalogue, p. 773a. The above title is found in a versified prologue beginning :

بدان ای مرد عاقلند عاقل

که هستی در جمیع علم کامل

in which the writer puts the tale into the mouth of a young man called Sulṭān 'Alī, whom he had met on the road and invited to his house. The prose narrative begins,

fol. 3a, as follows : الحمد لله رب العالمين ... قصه ... اثار و داستان طرازان روزگار ... چنين روايت ميکنند که در شهر اصفهان پادشاهی بود عزيز شاه نام که صيت جاه و حشمش چون باد صبا باطراف جهان رسانده

There are miniatures in Indian style on foll. 4, 5, 12, 14 and 33, and, further on, a few unfinished sketches in outline. Spaces reserved for pictures in the remainder of the volume have not been filled in.

In the colophon the work is called قصه محمد مسعودشاه پادشاه

Collections of Anecdotes.

389.

Or. 3590.—Foll. 126; 10¼ in. by 5¾; 20 lines, 4 in. long; written in neat Nestalik, probably in the 17th century.

الفرج بعد الشده

The Persian translation of "al-Faraj ba'd ash-Shiddah," or tales of deliverance from distress or danger. See the Persian Catalogue, p. 751b.

Beg. از ارباب معنی و اصحاب هنر چنان اقتضا کرد که درین معنی

This is not the real beginning of the work, but the first line of the second chapter of the preface, ذکر تصنیف این کتاب. See the complete copy, Add. 7673, fol. 3b.

At the end there are some lacunæ, and the MS. breaks off with the verse beginning ای عادت تو چه خور, which is found in the last-named MS. at fol. 341b. There are about seven or eight folios wanting at the end.

The Persian translation was lithographed at Bombay, 1859. For other MSS. see Krafft, p. 54; Asiatisches Museum, pp. 291, 351; Mulla Firuz, p. 228; and Pertsch, Berlin Catalogue, no. 1021.

390.

Or. 3507.—Foll. 37; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 21 lines, $3\frac{5}{8}$ in. long; written in fair Nestalik; dated Rabi' II., A.H. 1017 (A.D. 1608).

[SIDNEY CHURCHILL.]

چهار مقاله

Chahār Maḳālah, or the Four Discourses, by Aḥmad B. 'Umar B. 'Alī an-Nizāmi al-'Arūzi as-Samarḳandi.

Beg. حمد و شکر و سپاس مر آن پادشاهی را که
عالم عود و معادرا بتوسط ملائکه کروی و روحانی در
وجود آورد آغاز کتاب بنده مخلص و خادم
معتقد احمد بن عمر بن علی النظامی العروزی
السمرقندی الخ

The author, who was apparently a native of Samarḳand, must have been well advanced in years when he wrote the present work; for he says at the outset that he had then spent forty-five years of his life in the service of the Ghūri dynasty. From various passages of the Chahār Maḳālah the following particulars of his life may be gathered. While he was still in Samarḳand, A.H. 504, he received some information about the poet Rūdagi from the Dihḳān Abu Rajā Aḥmad B. 'Abd uṣ-Ṣamad al-'Ābidi (fol. 15a). Two years later, A.H. 506, he was at Balkh conversing with 'Umar Khayyām, whom he revered as his master, and whose tomb he afterwards visited in Nishapur, A.H. 530 (fol. 27a). In A.H. 510 we find him at Nishapur (fol. 5a), and, in the course of the same year, at Herat, from whence he repaired to the court of Sultan Sinjar, near Tūs.

There he received advice and encouragement from the Malik ush-Shu'arā, Amīr Mu'izzī, and paid a visit to the tomb of Firdausi (fol. 18a, 22b). In A.H. 914 he was again in Nishapur in the company of Mu'izzī (fol. 22a).

Nizāmi 'Arūzi is chiefly known by his prose works, viz., the present one and a collection of anecdotes entitled مجمع النوادر, both of which are mentioned by Haj. Khal., vol. ii., p. 656, and vol. v., p. 405. But he ranked also high as a poet. He is noticed by 'Aufī, Oude Catalogue, p. 4, no. 56, among the great poets of Māvarā-unnahr. See also Daulatshāh, i. 13; Haft Iqlim, Add. 16,734, fol. 562b; and Majma' ul-Fuṣahā, vol. i., p. 635. He calls himself in the present work, fol. 13a, one of the four poets who immortalised the name of the kings of Ghūr.

Chahār Maḳālah was written for a prince of that house, namely, al-Malik Ḥusām ud-Daulah wa'd-Dīn Abu'l-Ḥasan 'Alī B. Mas'ūd. Although that prince's name is preceded in the preface by the most pompous regal titles, he does not appear to have ever attained sovereign rank. He is mentioned in Ṭabaḳāt i Nāṣiri, Raverty's translation, p. 425, as one of the sons of Malik Fakhr ud-Dīn Mas'ūd, who was installed by his younger brother, the great Sultan of Ghaznīn, 'Alā ud-Dīn Ḥusain Jahān-sūz, on the throne of Ghūr and Tukhāristān (see Ṭabaḳāt i Nāṣiri, pp. 347—365).

After bestowing due praise on the young prince, the author proceeds to eulogize his nearest relatives, namely, his father, Fakhr ud-Daulah wa'd-Dīn Mas'ūd, the reigning king of Bāmiyān, his brother Shams ud-Dīn Muḥammad (who afterwards succeeded to the throne), and his mighty uncle, the above-mentioned Sultan, 'Alā ud-Dīn Ḥusain, all three being spoken of as still living.

The precise date of composition is not given, but it can be brought within narrow limits. The work must have been written between the death of Sultan Sinjar, who is spoken of as dead, and that of Sultan 'Alā ud-Dīn Ḥusain, who is described as the reigning sovereign, that is to say between A.H. 552 and 556. For the death of the latter see Kāmil, vol. xi., p. 179, and Jahān-ārā, fol. 117.

The work consists, as its name implies, of four Maḳālāhs, treating respectively of four classes of men of whose services kings stand in need, namely, Vazirs, poets, astrologers, and physicians, and of the sciences and qualifications requisite for each, the whole being illustrated by historical anecdotes. Some preliminary chapters, foll. 2*b*—6*a*, treat of cosmology and of the various faculties of minerals, plants, animals and, lastly, man. They include a curious observation on the voluntary motions of some plants, which are thereby raised to the confines of the animal kingdom. The four Maḳālāhs begin as follows:

- Fol. 6*a*. در ماهیت دبیری و کیفیت دبیر I.
کامل
- Fol. 12*a*. در ماهیت شعر و صلاحیت شاعر II.
- Fol. 23*b*. در ماهیت علم نجوم و غزرات III.
منجم
- Fol. 29*a*. در ماهیت علم طب و هدایت IV.
طیبیب

The second Maḳālāh is of especial value as containing notices and anecdotes relating to early Persian poets, such as Rūdagi, 'Unṣuri, Farrukhi, Mu'izzi, Badihi, Firdausi, &c. It is frequently quoted in later Tazkirahs.

The Chahār Maḳālāh was lithographed in Teheran, A.H. 1305. For another copy see further on, no. 413.

391.

Or. 2676.—Foll. 290; 13¼ in. by 9; from 29 to 33 lines, about 6½ in. long; written in fine old Neskhi, with a gilt frontispiece and ruled margins; dated Wednesday, 24 Ramazan, A.H. 732 (A.D. 1332). [H. G. KEENE.]

جامع الحکایات

Jāmi' ul-Hikāyāt, the celebrated collection of historical anecdotes by Muḥammad 'Aufi. See the Persian Catalogue, p. 749*b*, and Ethé, Bodleian Catalogue, no. 324.

This fine volume has unfortunately been damaged by damp, and some leaves, foll. 48—52, are slightly mutilated. It contains the last three of the four books (Ḳism) into which that extensive work is divided.

The fourth Ḳism, which derives a special interest from its chapters on geography and natural history, is placed first, and has the following inscription written in the Ṣulṣi character on two gilt borders at the top and bottom of its first page: قسم چهارم از کتاب جامع الحکایات و لواعع الروایات در فواید خوف و رجا

The first of the twenty-five Bābs which it contains has no special heading, and begins as follows: جوامع [جامع] این حکایات محمد عوفی می گویند وقتی شهاب الدین عیوقی که وکیل خاص در سلطان سکندر بود و بخدمت شیخ الشیوخ مجد الدین بغدادی نامه نوشت و درخواست کرد که بهمت عالی مدد باید فرمود الخ

In the complete copy, Add. 16,682, this anecdote is the third of the first Bāb, fol. 326*a*; but there are great differences between the two texts. The headings of the remaining Bābs, which also partly differ from those given by Flügel in the Vienna Catalogue, vol. i., pp. 411—12, are in the MS. as follows:

- Fol. 7a. در عواید خدمت ملوک و سلاطین II.
 Fol. 9b. در فواید خوف و رجا III.
 Fol. 12b. در تاثیر دعا و ذکر کسانی کی
 ببرکات دعا خلاص یافتند IV.
 Fol. 15b. در دعوات ماثور یاز کرد شود V.
 Fol. 18b. در عجایب فالهای خوب کی زده اند VI.
 Fol. 21b. در حکایه کسانی کی بورطه محنت
 در ماندند باتفاق جلیس خلاص یافتند VII.
 Fol. 25b. در ذکر جماعتی کی از دست دزدان
 خلاص یافتند VIII.
 Fol. 28b. در ذکر جماعتی که از جنک سباع
 ضاری خلاص یافتند IX.
 Fol. 34a. در ذکر جماعتی که بعصمت عشق
 فرو ماندند و بهراد نرسیدند X.
 Fol. 37b. در ذکر جماعتی که در ورطه عشق
 گرفتار شدند و بعاقبت بهراد رسیدند XI.
 Fol. 49b. در ذکر جماعتی که بورطه هلاک
 افتادند و بعاقبت . . . XII.
 Fol. 54b. در عجایب قضا و قدر و موافقت
 و مخالفت ان XIII.
 Fol. 59a. در بیان غرایب خلقت XIV.
 Fol. 61b. در اعمار حیوانات و ذکر طول
 و عرض ان XV.
 Fol. 64b. در بیان ممالک و مسالک سرود
 و جروم XVI.
 Fol. 68a. در ذکر روم و حبشه و هند XVII.
 Fol. 71a. در ذکر بناها عجایب XVIII.
 Fol. 74b. در ذکر عجایب طلسمات XIX.
 Fol. 77b. در ذکر اشیا و عجایب XX.
 Fol. 80b. در ذکر خواص سباع و وحوش
 و عجایب تاثیر ایشان XXI.

- Fol. 85b. در ذکر سباع ضاری و وحوش
 درنده XXII.
 Fol. 90b. در ذکر غرایب حیوانات XXIII.
 Fol. 93a. در ذکر غرایب طیور XXIV.
 Fol. 96a. در طرفی از طرف و ملح و هزل XXV.
 This last chapter breaks off at the second
 page.

Kism II., which follows next, has lost the first Bāb. The following are the headings of the extant chapters :

- Fol. 97a. در ستایش . . . و تواضع II.
 Fol. 99b. در فضیلت عفو کردن III.
 Fol. 105a. (در فواید حلم) IV.
 Fol. 116a. در فضیلت علو همت V.
 Fol. 119a. در فضیلت ادب VI.
 Fol. 124a. در فضیلت رحمت و شفقت VII.
 Fol. 126b. در فضیلت توکل و تسلیم VIII.
 Fol. 128b. در فضیلت سخا و مروت IX.
 Fol. 130b. در بیان لطف و کرم X.
 Fol. 134a. در فضیلت ضیافت و ذکر . . . XI.
 Fol. 139a. در ذکر شجاعت XII.
 Fol. 142a. در فضیلت صبر و ذکران XIII.
 Fol. 145a. در فواید مزید شکر و ذکران XIV.
 Fol. 147b. در حزم و اندیشه و ذکران XV.
 Fol. 152b. در زهد و ورع و فضیلت ان XVI.
 Fol. 157a. در فضیلت جد و جهد XVII.
 Fol. 161a. در فضیلت نطق و سکوت XVIII.
 Fol. 164b. در فضیلت وفا XIX.
 Fol. 168b. در اصلاح ذات البین و صلت رحم XX.
 Fol. 171a. در فواید کتمان سر XXI.

- Fol. 174*b*. در فضیلت امانت و فواید ان XXII.
- Fol. 179*a*. در بیان مکارم اخلاق و محاسن
شیم XXIII.
- Fol. 185*b*. در عزیمت و نیت کارها
و فواید ان XXIV.
- Fol. 188*b*. در فواید عواید استمداد
و مشورت کردن با مردمان XXV.
- This last Bāb concludes with some verses in praise of the Vazir Nizām ul-Mulk Ḳivām ud-Dīn, to whom the work was dedicated.
- Ḳism III. is complete, and has the following headings to its twenty-five Bābs :
- Fol. 193*b*. در بیان اختلاف طبایع انسان I.
- Fol. 196*b*. در مذمت حقد و حسد II.
- Fol. 199*b*. در مذمت حرص و بیان احوال
حریصان III.
- Fol. 202*b*. در مذمت طمع IV.
- Fol. 205*b*. در ذکر طراران و دزدان و حکایت
نوادرا ایشان V.
- Fol. 209*b*. در لطایف حکایات کذابان
و کلمات ایشان VI.
- Fol. 213*b*. در مذمت دروغ گفتن و فواید
صدق VII.
- Fol. 218*b*. در ذکر جماعتی که دعوی بیغمبری
کردند بدروغ و ذکر مولد ایشان VIII.
- Fol. 224*a*. در مذمت بخل و حکایت بخیلان IX.
- Fol. 228*b*. در مذمت خلف وعده و نقض
عهد X.
- Fol. 232*b*. در مذمت جهل و حکایة احمقان XI.
- Fol. 286*a*. در مذمت ظلم و ذکر بازشاهان
ظالم XII.

- Fol. 240*a*. در مذمت فظاظت و درشت
خویی XIII.
- Fol. 243*b*. در مذمت خساست و دنات
همت و ذکر خسیسان XIV.
- Fol. 247*b*. در مذمت اسراف و تبذیر XV.
- Fol. 250*b*. در مذمت خیانت در مال و
ملک و حرم و غیران XVI.
- Fol. 253*a*. در مذمت ناحفاظی XVII.
- Fol. 256*b*. در مذمت کفران نعمت و
جماعتی که بدلای ان ماخوذ شدند XVIII.
- Fol. 261*a*. در مذمت نمام و غمز و سعایت XIX.
- Fol. 264*a*. در مذمت تعجیل و فواید تانی XX.
- Fol. 268*b*. در ذکر جماعتی ناحفاظی اعتقاد
بی اصل XXI.
- Fol. 273*a*. در ذکر زنان زیرک خردمند و
لطایف اقوال ایشان XXII.
- Fol. 276*b*. در ذکر زنان بارسا نیکو سیرت XXIII.
- Fol. 280*b*. در ذکر زنان نارسا ناحفاظ XXIV.
- Fol. 285*b*. در مکرها زنان و حکایت
کیدها ایشان XXV.

A table of chapters of the three Ḳisms, by a later hand, has been prefixed to the volume.

Notes written on the title-page show that the MS. was bought A.H. 1119 by Burhān ud-Dīn Pārsā, and that it subsequently passed into the possession of a Mr. Gordon Ṣāhib.

392.

Or. 4392.—Foll. 222 ; 11 in. by 8 ; 25 lines, 6½ in. long ; written in fair large Neskhī, with a gilt heading ; dated 2 Jumāda II., A.H. 741 (A.D. 1340). [WALLIS BUDGE.]

A portion of the first book of the *Jāmi' ul-Hikāyāt*.

It contains the preface and the first ten Bābs of *Ḳism I.*, with some lacunæ and transpositions, as follows :

Preface, fol. 1*b*. Bāb I., در معرفت افريدگار, تعالى, fol. 5*a*. A fragment of Bāb IX., fol. 11*a*. The latter part of Bāb III., fol. 15*a*. Bāb IV., در ذکر ملوک عرب و عجم و تواریخ دولت, ایشان, fol. 21*b*. Bāb V., در ذکر تواریخ خلفا و بیان, ایشان, fol. 67*a*. Bāb VI., در فضیلت عدل, ایشان, fol. 128*b*. Bāb VII., در سیر ملوک و مآثر ایشان, ایشان, fol. 142*b*. Bāb VIII., در لطایف کلمات ملوک و سلاطین, ایشان, fol. 157*b*. Bāb IX., در سیاست بادشاهان, ایشان, fol. 164 (breaks off fol. 165). The latter part of Bāb I., fol. 166*a*. Bāb II., در معجزات انبیا علیهم السلام, ایشان, fol. 171*b*. Bāb III., و ذکر احوال و اقوال ان, ایشان, fol. 197*b*. The latter part of Bāb IX., fol. 204*a*. Bāb X., در توقیعات بادشاهان, ایشان, fol. 210*b* (breaking off fol. 212). Disjointed fragments, belonging for the most part to Bāb IV., fol. 213—222.

On the first page is an illuminated circular ornament with an inscription showing that the MS. was written for the library of some great Vazir called *Ḥusām ud-Dīn Širāf*:
برسم خزانه . . . الصدر المعظم . . . حسام الملة و الدين
صیراف

Copyist: محمود بن احمد بن محمد التسنری

393.

Or. 3207.—Foll. 153; 7 in. by 4 $\frac{3}{4}$; 17 lines, 2 $\frac{3}{4}$ in. long; written in fair archaic Neskhi, probably in the 13th century.

[KREMER, no. 210.]

A collection of anecdotes relating to saints and Sufis, without author's name.

الحمد لله رب العالمين والعاقبة للمتقين . . . ثنا .
و ستایش مر خدا را که افريدگار جهانست و افريدگار
همه جانوران است

The author was a Sunni, living apparently in the fifth century of the Hijrah. He reflects in the preface on the depravity of the time. "Holy Pirs and pious men," he says, "are dead, and have carried away piety with them. Whoever wishes to keep his faith and be saved must not look to the men of his time or follow their example, but he must meditate on the lives of past worthies, and walk in their path, so that he may reach the degree of holiness at which they arrived."

The work is divided into twenty Bābs, enumerated in the preface, and each Bāb contains ten narratives headed حکایت. The headings of the Bābs are as follows :

- | | | |
|-------|---------------------------------|----------|
| I. | اندر خوردن حلال و نگاه داشتن | Fol. 4. |
| | قوت خویش | |
| II. | در ریاضت و نفس را تهر کردن | Fol. 10. |
| III. | اندر رنج بردن و جهد کردن بر | Fol. 15. |
| | طاعت حق تعالی | |
| IV. | اندر ترسیدن از خدای تعالی | Fol. 19. |
| V. | اندر نگاه داشتن زبان | Fol. 28. |
| VI. | اندر حکایات تائبان و سبب توبه | Fol. 34. |
| | ایشان | |
| VII. | اندر کرامات اولیا خدای تعالی | Fol. 54. |
| VIII. | اندر دعاها که کردند و در وقت | Fol. 61. |
| | مستجاب شد | |
| IX. | اندر صدق اولیا و خبر دادن بر | Fol. 66. |
| | یکدیگر | |
| X. | اندر توکل کردن بر خدای تعالی در | Fol. 69. |
| | همه حال | |
| XI. | در سخا | Fol. 75. |

- Fol. 83. درورع امرا XII.
 Fol. 89. در زهد النسا XIII.
 Fol. 97. در کرامات صبيان XIV.
 Fol. 112. در کرامات اکابر XV.
 Fol. 121. در کرامات فقرا XVI.
 Fol. 133. در اعانه خدای تعالی بر متخیران را XVII.
 Fol. 141. اندر اوقات اولیا و کرامات ایشان XVIII.
 Fol. 146. خوابها که دیده اند بزرگان را از بس مرکب XIX.
 Fol. 150. حکایات برانکنده از هر نوع XX.

The anecdotes relate to holy personages and Sufis of the first three centuries of the Hijrah, such as the early Khalifs, Amīr ul-Mu'minīn 'Umar, 'Uṣmān, 'Ali, Mālik B. Dīnār, Ibrāhīm Adham, Bāyazīd Baṣṭāmī, Zu'l-Nūn Miṣri, Sahl Tustari, Ibrāhīm B. Shaibān (d. A.H. 307), &c. The latest authority quoted is Abu Sa'īd Khargūshi (fol. 48), who died A.H. 407 (see the Arabic Supplement, no. 509), and whose work entitled Shi'ār uṣ-Ṣāliḥīn (fol. 56) is the only one quoted by name.

This copy breaks off towards the end of the second anecdote of Bāb XX. A colophon by a later hand has been added. It is dated Rabī' I., A.H. 786 (A.D. 1384).

394.

Or. 2974.—Foll. 261; 10½ in. by 7; 15 lines, 5½ in. long; written in large and distinct Neskhi, with ruled margins; dated Monday, the last day of Ṣafar, A.H. 910 (A.D. 1504).

[SIDNEY CHURCHILL.]

نکارستان معینی

The Nigāristān of Mu'ini Juvaini. See the Persian Catalogue, p. 754b, and Daulat-

shāh, vi. 2. The seven Bābs begin respectively as follows: I. fol. 15b; II. fol. 47a; III. fol. 75b; IV. fol. 104a; V. fol. 161a; VI. fol. 192b; and VII. fol. 226a.

Copyist: عبد الرحيم بن الياس بن علي شاه بن نصرالله بن قوام الدين التبريزي

395.

Or. 4907.—Foll. 254; 12 in. by 8; 22 lines, 4¾ in. long; written in cursive Nestalik, probably about the close of the 18th century.

[SIR HENRY RAWLINSON.]

زينت المجالس

A collection of anecdotes and miscellaneous notices, by Majd ud-Dīn Muḥammad al-Ḥusaini, surnamed Majdi. See the Persian Catalogue, p. 758, and Pertsch, Berlin Catalogue, no. 1017.

This copy presents lacunæ and transpositions which are not indicated by any break in the text. It begins with the heading: ذکر بعضی از قضایا که در زمان حیات حضرت رسول و بعد از وفات ان سرور از امیر المومنین حیدر صدور یافت, which belongs to the fifth Faṣl of Juz I. The same heading is found at fol. 49b of the complete copy, Or. 239, the contents of which are described in the Persian Catalogue.

The contents of the present MS. are as follows:

Juz I.: Latter part of Faṣl 5, fol. 1b. Faṣl 6, fol. 31b. Faṣl 7, fol. 52a. Faṣl 8, fol. 58b. Faṣl 9, fol. 64a. Faṣl 10, fol. 66b.

Juz II.: Faṣl 1, fol. 69b. Faṣl 2, fol. 72a. Faṣl 3, fol. 83a. Faṣl 4, fol. 92a. Faṣl 5, fol. 103b. Faṣl 6, fol. 109b. Faṣl 7, fol. 112a (breaking off at a passage corresponding with Or. 239, fol. 163a, line 16).

Juz V. : Faṣl 6, fol. 114*b*.

Juz IV. : Faṣl 8, fol. 117*a*. Faṣl 9, fol. 117*b*. Faṣl 10, fol. 120*a*.

Juz V. : Faṣl 1, fol. 123*b*. Faṣl 2, fol. 125*b*. Faṣl 3, fol. 127*b*. Faṣl 4, fol. 130*a*. Faṣl 5, fol. 131*b*. Faṣl 7, fol. 137*a*. Faṣl 8, fol. 141*a*. Faṣl 9, fol. 142*b*. Faṣl 10, fol. 144*b*.

Juz VI., fol. 146*b*. Juz VII., fol. 165*b*. Juz VIII., fol. 189*b*.

Juz IX. : Faṣl 1, fol. 221*a*. Faṣl 2, Geography of Iran and other countries, fol. 224*a*, breaking off in the course of the account of Egypt. Faṣl 9, imperfect at the beginning, fol. 244*a*—254*b*.

The extant portion of this last, or historical, section contains accounts of the Aḳ Ḳuyunlus, of the Uzbeks, fol. 246*a*, and of Shāh Ismā'īl Safavi, fol. 247*a*. The last is brought down to A.H. 928.

On the fly-leaf: "Bought at Teheran. 4 Tomans. Jan. 12, 1838. H. Rawlinson."

396.

Or. 2957.—Foll. 119; $8\frac{1}{4}$ in. by $6\frac{1}{4}$; 15 lines, $3\frac{3}{8}$ in. long; written in Nestalik; dated 1 Jumada II., A.H. 1291 (A.D. 1874).

[SIDNEY CHURCHILL.]

خزان و بهار

A collection of moral tales and anecdotes in ornate prose and verse, by Muḥammad Sharif B. Shams ud-Dīn Muḥammad, poetically styled Kāshif.

Beg. چمن آرای فرج بعد از شدت در خزان و بهار
روزگار لطف شامل حضرت سبحانی است

The author gives an account of his life and writings in a Khātimah, fol. 116*b*, written, like the whole work, in a florid style overloaded with metaphors. From it the follow-

ing data may be gathered. His father (commonly called Shamsā i Shīrāzi) was a native of Shiraz settled at Kerbela. Driven from thence by Sunni persecution, A.H. 1006, he repaired to Isfahan, the author being then three years old, and proceeded, two years later, to Mashhad. After seven months spent in the holy city, he returned to Isfahan, where the author stayed twenty-three years, engaged in study and literary pursuits. They subsequently proceeded to Rai (Teheran), where the author lost his father, A.H. 1035, and discharged during fifteen years the office of Ḳāzi. He wrote the present work at the request of his younger brother, Muḥ. Ismā'īl Munṣif (in the MS., مصنف; see the Oude Catalogue, p. 91, and Atashkadah, p. 312), who had written to him from India to that effect. It was completed, as stated at the end, A.H. 1060; but the following chronogram, occurring in the last line, gives a later date, A.H. 1063:

بتاریخ وی کفّت رای رزین
که باید خزان و بهار این چنین

In the same Khātimah the author enumerates his previous works as follows: In verse, Laili Majnūn, Haft Paikar, 'Abbās Nāmah, Ghazals, Kasidahs, Rubā'is, &c.; in prose, Sirāj ul-Munīr (Persian Catalogue, p. 861*b*), Durr i Maknūn, Hawāss i Bāṭin, and miscellaneous compositions. Most of these works are also mentioned in the Tazkirah of Ṭāhir, Oude Catalogue, p. 91, and in Riyāz ush-Shu'arā, fol. 394*b*.

The tales are mostly taken, as stated in the preface, from "Faraj ba'd az Shiddat" (Persian Catalogue, p. 751*b*), the style of which the author considered too plain and bare of rhetorical ornaments; but some of them relate to later periods down to the author's time.

The Khazān u Bahār is divided into a Muḳaddimah, fourteen chapters termed Asās,

and the above-mentioned Khātimah. The Muḩaddimah, fol. 5*a*, is in glorification of 'Ali, whose fourteen virtues are illustrated by incidents of his life. The same virtues form the headings of the chapters called Asās, which are as follows: I. صبر, fol. 10*a*. II. رحم, fol. 15*b*. III. ادب, fol. 27*a*. IV. سخاوت, fol. 34*a*. V. عبادت, fol. 42*a*. VI. لطف, fol. 49*b*. VII. يقين, fol. 57*a*. VIII. حلم, fol. 64*b*. IX. قناعت, fol. 73*a*. X. نصرت, fol. 80*a*. XI. مروت, fol. 86*a*. XII. سخاوت, fol. 91*a*. XIII. كرامت, fol. 99*b*. XIV. هدايت, fol. 106*a*.

The work was lithographed at Tabriz, A.H. 1294. A MS. has been fully described by Baron v. Rosen, Institut, no. 107.

397.

Or. 3499.—Foll. 236; 14 in. by 8½; 21 lines, 5¼ in. long; written in fair Nestalik, with ruled margins, apparently in the first half of the 19th century. [SIDNEY CHURCHILL.]

مفرح القلوب

“Mufarriḩ ul-ḩulūb,” a work treating of moral virtues, illustrated by the precepts of Muḩammad and the Imams, and by tales and anecdotes, with an historical appendix, by Muḩammad Nadīm B. Muḩammad Kāzīm.

Beg. مفرح القلوبی که ذکر صنایع کوناگون و تعداد آلاى از حد افزون ابواب فرح بر قلوب عارفان حقیقت بین کشاید

The author, who is known by his poetical surname Nadīm, was a native of Bārfurūsh in Māzandarān. His father had been Khwānsālār, or steward, to Agha Muḩammad, and he became himself a great favourite with Fath 'Ali Shāh, who employed him as reader and librarian. He died A.H. 1241. See

Nigāristān i Dārā, fol. 129*a*, and, for other notices, Anjuman i Khāḩān, fol. 101*a*; Safinat ul-Maḩmūd, fol. 249; and Majma' ul-Fuṣaḩā, vol. ii., p. 514.

The author says in the preface that he had been brought up at Court, and had had his mind improved by the conversation of the learned men who gathered there. He was encouraged to undertake the present work by the Shāh, who gave to it the above title.

The work is divided into five Bābs, each subdivided into two Faṣls, and a Khātimah. The Faṣls treat of various religious and moral qualities specified in the headings, which are as follows:

Bāb I.: Faṣl 1, fol. 4*b*. در معرفت الله و حقیقت. توحد. Faṣl 2, fol. 8*b*. در آداب سخن گفتن و گوهر بیان سفتن و خاصیت خاموشی

Bāb II.: Faṣl 1, fol. 12*v*. در فضیلت حلم. در شیوه توکل. و حیا و شرم و ذکا و رضا بقضا

Bāb III.: Faṣl 1, fol. 16*b*. در ذکر شجاعت. و مردانگی و آثار فتوت و پهلوانی. Faṣl 2, fol. 49*b*. در فضیلت حسن خلق و آمیزش با خلق و سلوک هر کس

Bāb IV.: Faṣl 1, fol. 51*a*. در آداب تواضع. و فروتنی و فضیلت در انکسار نفس و بردباری. Faṣl 2, fol. 53*b*. در سخاوت و جوانمردی و طریقه مروت و فرزاندگی

Bāb V.: Faṣl 1, fol. 90*a*. در ذکر قناعت و شکر. در فضیلت صبر و شکیبائی. Faṣl 2, fol. 93*a*. کذاری

Some of the tales included are of considerable extent, and deserve a special notice. They are as follows: Shahzādah Abu'l-Maṣūr and Humāi Farrukh-rukh, foll. 27*a*—49*b*. Abu'l-'Alāi Maṣūli, the merchant's son, and princess ḩamar-sīmā, foll. 58*a*—90*a*.

Malik Kamāl ud-Dīn, son of Masīhā i Zāhid, fol. 94*b*—113*b*.

The Khātimah, which occupies more than half the volume, is of some historical importance, as containing a very full account of the reign of Agha Muḥammad and of the first years of Fath ‘Ali Shāh. It is divided into the following five sections termed Maḳālah :

I. Lineage of Fath ‘Ali Shāh and history of his forefathers, fol. 113*b*. II. His birth and subsequent events, fol. 120*b*. This section is chiefly taken up by a detailed account of Agha Muḥammad’s career, with separate headings for the following years : A.H. 1205, fol. 134*a* ; A.H. 1206, fol. 138*a* ; A.H. 1207, fol. 141*b* ; A.H. 1208, fol. 147*a* ; A.H. 1209, fol. 154*a* ; A.H. 1210, fol. 158*a*. III. Accession of Fath ‘Ali Shāh and subsequent events, fol. 166*a*, with a special heading for A.H. 1212, fol. 179*b*. IV. Provincial governments committed to the Shah’s sons, fol. 189*a*. V. Description of the Shah’s person and qualities, of his family, his army, his establishment, palaces, and other buildings, fol. 208*a*.

The date of composition is not given. It can hardly be much later than A.H. 1220, which is the last date mentioned in Maḳālah IV., fol. 198*b*.

LETTERS, STATE PAPERS, AND
AUTOGRAPHS.

398.

Or. 3482.—Foll. 295 ; 12 in. by 7 ; about 30 lines, 4½ in. long ; written in neat Nestalik, with ‘Unvān and gold-ruled margins, apparently in the 17th century.

[SIDNEY CHURCHILL.]

مجمع الانشا

A collection of royal letters and state papers of the Persian Court, from the time of the Saljuks to the reign of Shāh ‘Abbās II., by Abu ‘l-Kāsim Beg Aivāghli Ḥaidar.

Beg. اگر چه فاتحه الكتاب خطاب جز الحمد حمد حضرت احدیت نتواند بود

This is a somewhat imperfect copy of the collection described in the Persian Catalogue, pp. 389—91, under the title نسخه جامعہ. The above title, مجمع الانشا, is found in the preamble of Juz II., fol. 66*b*. The contents of the present copy have been described in the Turkish Catalogue, p. 86. Its concluding portion, foll. 278*b*—295, contains letters and firmans of the emperor Akbar, several of which are addressed to ‘Abdullah Khān Uzbek. The last piece is the investiture of Shahbāz Khān as Subadar of Malwa.

From a Persian note on the first page it appears that Muḥsin B. ‘Abdullah Mir-Akhur-Bāshi received this volume as a present from Sayyid Mir Muḥammad Taḳi Mustaufi, near Teheran, A.H. 1278.

399.

Or. 3402.—Foll. 88 ; 7½ in. by 5¼ ; 15 lines, 3¼ in. long ; written in Nestalik ; dated 1 Sha‘bān, A.H. 1115 (A.D. 1703).

[SIDNEY CHURCHILL.]

گلدسته اندیشه

A collection of prose compositions, chiefly letters, by Ibn ‘Abd ul-Fattāh Muḥammad Amīn al-Vaḳāri aṭ-Ṭabasi al-Yazdi, with a preface by the author.

Beg. نخستین دیباچه غنچه که از کلبن خامة دیران

سخن پرداز کلشن راز شکفتن آغاز نماید چنین
کوید گوشه نشین کلبه خاکساری ابن عبد الفتاح محمد
امین الوقاری الطبسی ثم الیزدی

The author appears to have lived in the latter half of the eleventh century of the Hijrah. Two of his compositions are respectively dated A.H. 1078 and 1081, and among his letters is one addressed to Malik ush-Shu'arā Şa'ib, who died A.H. 1088.

The collection is divided into twelve sections called Barg. The first contains prefaces, including one to the author's Divan. The others consist of official documents and letters. In quoting his own verses the author always designates himself by the Takhalluṣ Vaḳāri.

The last eight leaves, foll. 81—88, contain the latter part of a similar collection by Muḥammad Mu'min, poetically styled Ghairi, Firūzābādī: منشیات حضرت . . . علامی مولانا
محمد مومن غیرى تخلص فیروزه بادی رحمة الله علیه

400.

Or. 4937.—Foll. 290; 8 in. by $4\frac{3}{4}$; about 20 lines, 3 in. long; written by several hands and in various characters, for the most part, about the close of the 17th century. [SIDNEY CHURCHILL.]

جنک میرزا عبد الکریم

A Jung, or album of autographs and miscellaneous extracts, compiled by Ḥājī Mirza 'Abd ul-Karīm B. Yahya Khān al-Ḳazvīni.

Mirza 'Abd ul-Karīm, who lived in Ḳazvīn, and occasionally in Isfahan, towards the close of the eleventh century of the Hijrah, appears to have been on intimate terms with the great scholars of the period, who obliged him by entering in his album with

their own hands original compositions, or extracts from their own or other men's works. These entries, which bear dates ranging from A.H. 1080 to 1126, are for the most part in prose and relate to Shī'ah tradition and theology, also to philosophy, medicine and mathematics. The most noteworthy writers included, with the dates of their entries, are as follows :

Mulla Khalīl B. Ghāzi Ḳazvīni, who died in Ḳazvīn, A.H. 1089, pp. 26-27.

Rafī' ud-Dīn Muḥ. B. Faṭḥ-ullah Ḳazvīni, takh. Vā'iz, A.H. 1083, pp. 38—48.

Muḥammad Bāḳir, brother and disciple of Mulla Khalīl, A.H. 1080, p. 51.

Muḥ. Şālīḥ B. Muḥ. Bāḳir Ḳazvīni, called Raughanī (v. Amal ul-Āmil, p. 64), pp. 56—68.

Aḳa Razī ud-Dīn Muḥ. B. al-Ḥasan (d. A.H. 1096), A.H. 1080, p. 72.

Mīr Muḥ. Ma'sūm Ḳazvīni (d. A.H. 1091), A.H. 1080, pp. 73—75.

Mīr Şadr ud-Dīn Muḥ. B. Muḥ. Şādīḳ Ḳazvīni, A.H. 1080, pp. 78—80.

Muḥ. Muḥsin B. Shāh Murtaza, called Faiz (d. 1091), pp. 81—84.

'Ali B. Muḥ. al-Āmili, great-grandson of Shahīd aş-şāni (d. A.H. 1103), p. 87.

Murtaza B. Muḥ. Mu'min, great-nephew of Muḥsin Kāshi, pp. 93-4.

Muḥ. B. Murtaza Hādi, nephew of Muḥsin Kāshi, A.H. 1096, pp. 95-6.

Muḥ. B. Murtaza, Nūr ud-Dīn, brother of Muḥsin, A.H. 1095, p. 97.

Muḥ. Bāḳir B. Muḥ. Taḳī Majlisi, A.H. 1088, pp. 105—7.

Muḥ. B. 'Abd ul-Fattāḥ Tanakābuni (d. A.H. 1124), pp. 112—133.

Muḥ. Hādi B. Mulla Şālīḥ Māzandarāni (Ḳiṣaṣ ul-'Ulamā, p. 171), A.H. 1088, pp. 142—148.

Muḥ. Muḥsin B. Niẓām ud-Dīn Muḥ. Sāvi, A.H. 1080, pp. 197—204.

‘Ali B. Muḥ. at-Ṭabāṭabā’i, Abu ’l-Ma‘ālī (Amal i Āmil, p. 224), pp. 229—231.

Aḳa Jamāl ud-Dīn Muḥ. B. Aḳa Ḥusain Khwānsāri (d. A.H. 1125), pp. 278-9.

Muḥ. Ḥusain B. Mulla Ṣāliḥ Māzandarāni, A.H. 1088, pp. 406—12.

‘Ali Aṣghar B. Yūsuf Ḳazvīni, A.H. 1109, pp. 446-7.

The latter part of the album was reserved for poetical autographs. It contains those of Ṣā’ib, pp. 472—5; Murtaẓa Ḳuli Khān B. Ḥasan Khān Shāmlu, takh. Bābā, pp. 477-8; Dā’ūd (Muḥ. Dā’ūd Mustaufī, d. A.H. 1133; see Sham’ i Anjuman, p. 155), pp. 485—500; Īmā (Mirza Ismā’il, d. A.H. 1132), pp. 502-3; Ḥālī, ‘Abdullah Karbalā’i, A.H. 1090, pp. 537—43; and Ta’ṣīr, Muḥ. Muḥsin Iṣfahāni, A.H. 1091, pp. 562—5.

In addition to the above-mentioned autographs, the volume comprises a vast number of miscellaneous treatises, extracts and notices, in Arabic and Persian. Some of the most extensive are a tract by Aḳa Jamāl ud-Dīn Khwānsāri, entitled تقويم الاوليا, pp. 374—403, and treatises of Shī‘ah law and controversy, by Bahā ud-Dīn al-‘Āmili, pp. 280—324.

From an entry on p. 9 we learn that the album was given by ‘Abd ul-Karīm to his son Taḳī ud-Dīn Muḥammad. After passing through several hands it came into the possession of a grandson of Faṭḥ ‘Ali Shāh, Shāhẓādah Mu‘ayyid ud-Daulah Ṭahmāsp B. Daulatshāh, governor of Fars, who made use of some blank pages, pp. 53, 69, 152, 168, for entries in his own hand, and of some leaves at the end, pp. 571—579, for pieces in prose and verse written for him by others, A.H. 1277—79. He subsequently made the book over to his son, ‘Abd ul-

Ḥusain Khān, for the sum of 100 Tumans, as stated by the latter, p. 558. There is also an autograph of another grandson of Faṭḥ ‘Ali Shāh, Farhād Mirza, dated A.H. 1280, p. 52.

Short biographical notices have been added to some of the entries by ‘Abd ul-Ḥayy Munshi Tafriṣhi, takh. Sarkhwush, A.H. 1131. They contain frequent references to a work entitled روضات الجنات, printed in Teheran, A.H. 1306.

Subjoined to the volume is a quire of 23 pages, containing a detailed list, drawn up in Persian by a modern hand, of the contents of the album.

401.

Or. 4934.—A box containing the following three paper rolls. [SIDNEY CHURCHILL.]

I. 9 ft. by 10 in.; 45 lines, written in fine large Divani.

Firman of Ya’ḳūb Beg, confirming two descendants of Imam ‘Ali B. Mūsa Riẓa, namely, Sayyid Niẓām ud-Dīn Sulṭān Aḥmad and Sayyid Kamāl ud-Dīn ‘Aṭā-ullah, in the charges which from the time of Shāhrukh had been hereditary in their family, viz., those of Naḳīb of the Sayyids, of administrator of the endowments attached to the sacred tombs of Sitti Fāṭimah and Imam Ṭāhir ‘Ali B. Muḥ. Bākir in Ḳum, and of Khaṭīb and Imam in the Mosque of Imam Ḥasan ‘Askari in the same city; dated Ḳum, 15 Ramazan, A.H. 884 (A.D. 1479).

Ya’ḳūb Beg, son of Ḥasan Beg, founder of the Aḳ-ḳuyunlu dynasty, reigned from A.H. 883 to his death, A.H. 896.

At the top of the Firman the name of the sovereign appears as follows: مير ابو المظفر يعقوب بهادر سوزو. His seal, which is im-

pressed at the end, reads : ان الله يامر بالعدل
والاحسان يعقوب بن حسن بن علي بن عثمان

The text begins : فرزندان کامکار ابقاهم الله
تعالی وامراء نامدار و صدور شریعت شعار و وزراء رفیع
مقدار و حکام و سادات و قضاة و مشایخ و موالی و اشراف
و اهالی و اصول و اعیان و عمال و مباشران و کلانتران
و کدخدایان و معماران مدینه قم بدانند

II. 7 ft. by 10 in. ; 36 lines, written in fair Divani.

Firman of Alvand Beg, confirming the above-named Sayyids in their offices; dated ẖum, 14 Rajab, A.H. 904 (A.D. 1499).

Alvand Beg, son of Yūsuf Beg, was the last prince of the Aḳ-kuyunlu dynasty. He was defeated and expelled by Shāh Ismā'īl Ṣafavi, A.H. 907.

His name appears in the heading میر ابو
المظفر الوند بهادر سوزو
الوند بن یوسف بن حسن بن علی بن عثمان

III. 2 ft. 4 in. by 11 in. ; 8 lines, written in smaller Divani and partly obliterated.

Firman of Shāh Ismā'īl, whose seal is impressed at the top, conferring upon Sayyid Rashīd ul-Islām the custody of the above-named shrines in ẖum; dated 1st of Jumāda II., A.H. 918 (A.D. 1512).

402.

Or. 4935.—Thirty-five sheets or slips of various sizes, mounted in one volume, forming a further series of royal Firmans, in continuation of the preceding no., and extending from the reign of Shāh Ṭahmāsp to that of Nāṣir ud-Dīn Shāh, as follows :

[SIDNEY CHURCHILL.]

I. 18 in. by $7\frac{3}{4}$; 15 lines in Shikastah-āmīz. Copy of a Firman of Shāh Ṭahmāsp,

conferring the custody of the ẖum shrines upon Sayyid Shujā' ud-Dīn Sulṭān Maḥmūd Rīzavi, son of Sayyid Murshid ud-Dīn Rashīd ul-Islām (mentioned in the Firman of Shāh Ismā'īl above described); dated 18 Jumāda I., A.H. 948 (A.D. 1541). At the back are two lines of writing by Mulla Ṣadrā Shīrāzi.

II. 16 in. by 9; 6 lines of writing in Nestalik. Firman of Shāh Ṭahmāsp, conferring the Ṣadārat of the provinces of Shirvān and Shaki upon Amīr 'Abd ur-Razzāḳ; dated Ramazan, A.H. 961 (A.D. 1554).

III. $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 5 lines. Firman of Shāh Ṭahmāsp appointing six Ḥāfiẓ to recite the Coran at the tomb of his sister in the ẖum shrine; dated first decade of Jumāda II., A.H. 972 (A.D. 1565).

IV. 21 in. by 10; 11 lines. Firman of Sultan Muḥammad Khudābandah, granting a yearly allowance to Muḥammad Aḳā Muḍarris Iṣfahāni and his children; dated Rabī' II., A.H. 986 (A.D. 1578).

V. 18 in. by 9; 13 lines. Firman of Shah 'Abbās I., assigning to Amīr Zāhīr ud-Dīn Ibrāhīm Rīzavi the revenue of his late brother, Mīr Shams ud-Dīn Yūsuf, custodian of the ẖum shrine; dated Shavvāl, A.H. 1017 (A.D. 1609).

VI. 14 in. by 8; 5 lines. An autograph of Shāh Ṣafī relating to a gift presented by 'Abd ur-Razzāḳ of Chūbārah; dated Zu'l-hijjah, A.H. 1039 (A.D. 1630).

VII. 14 in. by $8\frac{3}{4}$; 9 lines. Firman of Shāh 'Abbās II., referring to the ordinances of his father and grandfather in favour of Christian monks, and ensuring full freedom and protection to some bare-footed Carmelite monks who had come to Isfahan; dated Rabī' II., A.H. 1052 (A.D. 1642).

VIII. $10\frac{1}{2}$ in. by $7\frac{1}{2}$; 6 lines. Firman of Shāh 'Abbās II., granting a yearly pension of fifty Tumans to Maulānā Muḥ. Bāḳir

Khurāsāni; dated Sha‘bān, A.H. 1068 (A.D. 1658).

IX.A 15½ in. by 8½; 12 lines. Firman of Shāh ‘Abbās II., relating to a tax to be levied on waste land belonging to the shrine of Kūm and recently reclaimed; dated Zulka‘dah, A.H. 1071 (A.D. 1661).

IX.B 13 in. by 7½; 3 lines. Firman of Shāh Šafi (afterwards Shāh Sulaimān), appointing Kurbān ‘Ali Ayāghchi as one of the servants of the palace; dated Rabī‘ I., A.H. 1078 (A.D. 1667).

X.A 2 ft. 6 in. by 11½ in.; 20 lines. Firman of Shāh Sulaimān, appointing Mīr Hidāyat, son of Mīr Muḥ. Taqī, to the post of Shaikh ul-Islām in Mashhad; dated Zulka‘dah, A.H. 1079 (A.D. 1669).

X.B 12 in. by 9½; 8 lines. Firman of the same in confirmation of a pension granted to the children of Mirzā Šālih Tabrīzi; dated Shavvāl, A.H. 1084 (A.D. 1673).

XI. 14 in. by 8¾; 8 lines. Firman of Shah Sulaimān regarding the taxation of Armenian weavers of Isfahan; dated Ramazan, A.H. 1094 (A.D. 1683).

XII. 16 in. by 10; 6 lines. Firman of Sulṭān Ḥusain, appointing a European moulder in the royal arsenal; dated Ramazan, A.H. 1122 (A.D. 1710).

XIII. 2 ft. 10 in. by 10½ in.; 52 lines. Firman of Sulṭān Ḥusain, relating to the administration of the revenue belonging to the shrine of Imam Zain ul-‘Ābidīn; dated Jumāda I., A.H. 1125 (A.D. 1713).

XIV. 18 in. by 11½; 7 lines. Firman of Sulṭān Ḥusain, assigning a house in Isfahan to Captain Francis; dated Rajab, A.H. 1130 (A.D. 1718).

XV. 16 in. by 11½; 14 lines. Firman of Shāh Tahmāsp II., relating to the endowments of the shrine of Imam Zain ul-‘Ābidīn; dated Rabī‘ II., A.H. 1143 (A.D. 1730).

XVI. 18 in. by 9; 11 lines. Petition of Muḥ. Yaḥya, of Isfahan, complaining of extortions, and Firman of Nādir Shāh in answer to the same; dated Rajab, A.H. 1153 (A.D. 1740). The legend of the seal is *مظهر لطف الهی نادر است*, with the date A.H. 1148.

XVII. 19½ in. by 9½; 17 lines. Firman granted by Nādir Shāh to Sulṭān Muḥammad Beg, Kurchi Bāshi, in reward for faithful service, exempting from taxes his estate near Isfahan; dated Rabī‘ II., A.H. 1156 (A.D. 1743).

XVIII. 16 in. by 9; 7 lines. Firman of Ibrāhīm Shāh (nephew of Nādir) to Muḥibb ‘Ali Khān, Ishik Aqasi Bāshi, regarding the locating of Afshār tribes in Lanjān and neighbouring places; dated Rabī‘ II., A.H. 1162 (A.D. 1749). The legend of the seal is *سلام علی ابراهیم*, with the date 1162.

XIX. 19½ in. by 10; 9 lines. Firman of Shāhrukh, confirming Mirza Abu ‘l-Ḥasan in his office of Taujihgari in Isfahan; dated 16 Zulhijjah, A.H. 1169 (A.D. 1756).

XX. 15 in. by 9; 10 lines. Firman of Karīm Khān, appointing Mirza Khalil to the office of Mustaufi of Marāghah; dated Muḥarram, A.H. 1177 (A.D. 1763).

XXI. 17 in. by 8¼; 7 lines. Firman of Karīm Khān granting to the same Mirza Khalil an annual allowance of thirty Tumans; dated Rabī‘ II., A.H. 1186 (A.D. 1772).

XXII. 10 in. by 9; 5 lines. Firman of Ja‘far Khān, conferring upon a son of Mirza Aḥmad the office of his late father; dated Zulka‘dah, A.H. 1199 (A.D. 1785). Imperfect at the beginning.

XXIII. 17 in. by 9½; 5 lines. Firman of Ja‘far Khān, enjoining obedience to a Nā‘ib Mutaṣaddi sent to Isfahan; dated Jumāda II., A.H. 1202 (A.D. 1788).

XXIV. 16½ in. by 12½; 9 lines. Firman

addressed to Muḥammad Ḥusain Khān, governor of (?), with instructions to send troops against a band of robbers who had plundered a caravan travelling from Dār ul-'Ibādat to Isfahan; dated Zulḡa'dah, 1227, probably for A.H. 1230 (A.D. 1815). Some seals at the back are dated A.H. 1227.

XXV. 17 in. by 13; 8 lines. Firman of Fatḡ 'Ali Shāh, relating to arrears of taxes in Fārs; dated Jumāda II., A.H. 1237 (A.D. 1822).

XXVI. 17 in. by 12; 6 lines. Firman of Fatḡ 'Ali Shāh, sending a robe of honour to Muḥammad Khān Kājār, Nā'ib; dated Sha'bān, A.H. 1238 (A.D. 1823).

XXVII.A 14 in. by 9; 6 lines. Firman of Sultan Muḥammad Shāh to his brother Bahman Mirza, governor of Azarbaijan, regarding the debts of the late Aḡa Jāni Khān; dated Jumāda I., A.H. 1259 (A.D. 1843).

XXVII.B 17 in. by 13½; 11 lines. Firman of the same to Aḡa Muḡ. Šāliḡ, Muḡtahid of Kirmanshahan, assigning to him a yearly allowance of 300 Tumans; dated Jumāda I., A.H. 1259 (A.D. 1843).

XXVII.C 16½ in. by 13; 7 lines. The same to the same, sending him a robe of honour; same date.

XXVIII. 18 in. by 14½; 14 lines. Firman of Nāṡir ud-Dīn Shāh to Ḥishmat ud-Daulah Ḥamzah Mirza, governor of Azarbaijan, announcing the appointment of Sultan Maḡmūd Mirza as Vali-'Ahd; dated Zulḡa'dah, A.H. 1265 (A.D. 1849).

XXIX. 17½ in. by 11; 6 lines. Firman of the same, deposing Mirza Aḡa Khān from the office of Šadr i A'zam in Tabrīz, and confirming the appointment of Rukn ud-Daulah Ardashīr Mirza as governor of Azarbaijan; dated Muḡarram, A.H. 1275 (A.D. 1858).

XXX. 17 in. by 13½; 7 lines. Firman of

Nāṡir ud-Dīn Shāh to his uncle Muḡ. Raḡīm Mirza, governor of Khui and Salmās; dated Rabī' I., A.H. 1275 (A.D. 1858).

XXXI. 14 in. by 8½; 7 lines. Appointment of Bābā Khān Munshi as secretary for the drawing up of military orders; dated A.H. 1283 (A.D. 1866).

403.

Or. 4936.—A large collection of detached leaves and slips of various sizes, containing autographs of royal personages, statesmen, scholars, and poets of modern Persia, with other documents of historical interest.

[SIDNEY CHURCHILL.]

A full and detailed description of the contents would require more space than we have at our disposal. We must confine ourselves to a brief enumeration of the most important articles, as follows:

1. Autograph of Sulṡān Ḥusain Šafavi on a deed of manumission relating to a Georgian slave, A.H. 1111; attested by the Muḡtahid Jamāl ud-Dīn Khwānsāri.

2. Autograph letter of 'Abbās Mirza Nā'ib us-Salṡanah, written from Kirman, A.H. 1246; attested by his son, Farḡād Mirzā.

3. Autograph of Muḡammad Shāh, dated A.H. 1261; attested by his brother Farḡād Mirza.

4. Two more autographs of Muḡammad Shāh.

5. An autograph account of Mazendaran, by Nāṡir ud-Dīn Shāh, written for the "Iran."

6. Three letters of Nāṡir ud-Dīn Shāh to Ḥusām us-Salṡanah, governor of Khorasan, A.H. 1278, 1279, and 1288. The handwriting is that of Dabīr ul-Mulk, whose seal is at the back.

7. Autograph letter of Mahd Auliyā, mother of Nāṣir ud-Dīn Shāh, to her daughter 'Izzat ud-Daulah.

8. Autograph of the Valī 'Ahd, or heir-apparent, on a letter of Dabīr us-Salṭānah, A.H. 1310.

9. Autograph verses by Muḥammad Khān Majd ul-Mulk.

10. Autograph letter of the Ṣadr i A'zam, 'Ali Aṣghar Amīn us-Sulṭān.

11. Account of the siege of Mashhad by Aḥmad Shāh Durrāni, written by Muḥ. Naṣir Tabrīzi, A.H. 1168.

12. Undertaking of Sardār Sulṭān Aḥmad, governor of Herat, regarding the admission of Russian traders, A.H. 1276.

13. Autograph letter of Bahā-ullah, the Babi apostle, to Hāji Zahīr ud-Daulah, written in Arabic in a minute character, and beginning: ان يا محمد بشر في نفسك بما نزل عليك : كتاب قدس كريم وفيه ما ينقطعك عن ملك السموات والارض وبلغك الى ساحة عز مبين. The seal bears the names حسين و على and the date A.H. 1279. At the top of the page there is a contemptuous reply of Zill us-Sulṭān to Zahīr ud-Daulah, who had sent him the letter of Bahā-ullah.

14. Autograph letter of the famous Abd-elcader to M. Gaulois (?), موسيو كولو، recommending the bearer, Hāji Muḥyi ud-Dīn, a merchant trading in Tangier and Fez; A.H. 1296.

Autographs of the following scholars and poets :

15. Bahā ud-Dīn al-'Āmili, A.H. 995.

16. Muḥ. Kāzīm Valih, A.H. 1215.

17. Zain ul-'Ābidīn Shīrvāni, Teheran, A.H. 1245. See no. 139.

18. Mirza Ṣādīk Marvazi. See no. 118.

19. Yaghmā Jandaḳi. See Majma' ul-Fuṣaḥā, vol. ii., p. 580.

20. Viṣāl Shīrāzi, A.H. 1248. See no. 308.

21. Mulla Hādi Sabzavāri, who died A.H. 1295.

22. Furūghi, A.H. 1302.

The collection includes also calligraphic specimens of celebrated penmen, such as Mīr 'Imād, Maulānā Shafī'ā, Mirza Aḥmad Nairīzi, Khwājah Ikhtiyār, Mirza Ghulām Riḍa, and Mirza Kūchak, pupil of Darvīsh.

404.

Or. 4679.—Foll. 61; $8\frac{1}{4}$ in. by $6\frac{1}{2}$; from 15 to 21 lines, about 5 in. long; written in small cursive Shikastah, in Shavvāl, A.H. 1272 (A.D. 1856). [SIDNEY CHURCHILL.]

Copies of treaties and conventions concluded by the Persian Court with Turkey, England, Russia, Spain and France, of instructions given to Persian envoys, and of official accounts of their interviews in St. Petersburg and in Constantinople, with dates ranging from A.H. 1224 to A.H. 1272.

According to a note written by Mr. Churchill at the beginning, this collection formed part of instructions issued by Mirza Aḳa Khan I'timād ud-Daulah, then Prime Minister of the present Shah, to the Persian Envoy at Constantinople.

The first piece is a treaty between Fatḥ 'Ali Shah and Sultan Maḥmūd, dated 19 Zulḳa'dah, A.H. 1238 : صورت عهد نامه منعقدہ : مابین خاتان مغفور فتحعلی شاه و سلطان محمود

Beg. غرض از تحریر این کتاب مستطاب اینکہ درین چند سال بر حدود بعضی عوارض د میان دولتین علیتین اسلام روابط صالح و صفوت الخ

The last is a letter containing the official

Persian account of the advance of Dost Muhammad into Khorasan in A.H. 1272.

The English treaties included, foll. 6—13, bear the names of Sheil, Jones, Gore Ouseley and Ellis. A full table of contents occupies two pages at the beginning.

405.

Add. 29,217.—A box containing 6 rolls, the description of which follows.

[WARREN HASTINGS.]

A.—A paper roll 27 ft. long by 12½ in.

The leading text in this extensive document is drawn up in Persian, and occupies twenty-six lines. It is a declaration by 'Ali Ibrāhīm Khān, respecting the manner in which he had acquitted himself as governor of Benares, his maintenance of public order, his suppression of various abuses, and his impartial administration of justice. He refers especially to the measures he had taken for the relief of a famine which raged there, A.D. 1783, and concludes with an appeal to the inhabitants of Benares for confirmation of his statements.

Beg. خیر خواہ خلائق علی ابراہیم خان بسماعت
سایر عمدگان و ساکنان بلده بنارس میرساند

The Persian text is followed by a Hindi translation in the Devanagari character. Numerous testimonials in various Indian characters, with signatures and seals, fill the whole space above and below the above document. The latter is not dated. A.H. 1198 (A.D. 1784) is the latest date appearing in the seals affixed.

'Ali Ibrāhīm Khān, author of some historical works and several Tazkirahs, died A.H. 1208. See the Persian Catalogue, pp. 328, 375; the Oude Catalogue, p. 180; Pertsch, Berlin Catalogue, no. 663, &c.

B.—A paper roll 2 ft. 6 in. by 9½ in.

A congratulatory address of the inhabitants of Benares to Warren Hastings on the issue of his trial, dated Phālgun Suklasaptami, Samvat 1852 (February, A.D. 1796).

The text is Sanskrit written in the Devanagari character. It is followed by a number of signatures in various Indian characters, and by a Persian translation occupying fifteen lines, and beginning as follows: **جميع جمهور**
انام سکنه بلده بنارس برهمنان و غیره ہنود و مسلمان
بجانب نواب معلى القاب عماد الدوله بهادر جلالت
جذک بعرض میرساند

C.—A paper roll 7 ft. long by 9½ in.

A similar address in Sanskrit, with a Persian translation, accompanied by numerous signatures, and testimonials; dated Baisākh, Sūdi-Sattami, Samvat 1853, and 5 Zulḡā'dah, A.H. 1210 (May 1796).

D.—A paper roll 5 ft. long by 9½ in.

A congratulatory address written by the inhabitants of Benares to Warren Hastings on the same occasion. It is written in Persian in sixteen lines, without date, and is followed by numerous seals and signatures. It begins as follows: **عرض جامع رعایا و کافه**
برایا ہنود واسلام کاسب و تاجر و غیره فرایق اختلاف
المذاهب بلده بنارس بجانب والا نواب عماد الدوله بهادر

E.—A paper roll 5 ft. long by 6½ in.

A congratulatory address written by the inhabitants of Calcutta to Warren Hastings on the same occasion.

The text is Persian. It occupies 28 lines, and its wording agrees closely with that of the preceding document. It is also undated, and begins as follows: **عرض جمهور شرفا و نجبا**
و تجار و غیره فریق مختلف المذہب سکنه شهر کلکتہ
بجانب نواب اعتماد الدوله بهادر

The Persian text is followed by a Bengali translation and numerous signatures, also in the Bengali character.

F.—A paper roll 2 ft. 6 in. long by 8 in.

Another copy of the preceding address, containing only the Persian text, also undated, with seals and signatures in the Persian character.

406.

Or. 3260.—Foll. 171; 8 in. by $6\frac{1}{2}$; about 9 lines, 5 in. long; written in large Nestalik; dated Monday, 15 Rabī' II., A.H. 1206 (A.D. 1791).

Military rules of Tipu Sultan, drawn up by Zain ul-'Ābidīn, A.H. 1197, endorsed
قواعد تیپو سلطان

This is the work described by Ethé, Bodleian Catalogue, no. 1903, under its proper title, فتح المجاهدین, and with the full name of the author, Zain ul-'Ābidīn B. Sayyid Razī, of Shūshtar.

The Persian text is written on the left side, the opposite page being occupied, foll. 2—86 and 114—161, by a partial English translation. The first page of the text is wanting, but the translation shows that the beginning was that given by Ethé, viz.:

فتح ملک سخنوری و نسخیر اقبالیم معنی پروری بصمصام
ثناى سلطانی ميسر آيد

Contents: Zain ul-'Ābidīn's preface in praise of Tipu Sultan, fol. 2. Introduction treating of the creed and religious duties of Muslims, especially of the obligation of Jihād, and of the treatment of unbelievers, fol. 16. On strategy, تدابیر حرب, fol. 63. Commands and exercises of infantry, fol. 75. Duty of the Sipahdārs, Bakhshis, &c., fol. 113. Rules relating to rounds, guards, sentries, salutes, &c., fol. 124. Rules relating to

artillery practice, fol. 140. Urdu songs for soldiers, fol. 161.

On the fly-leaf is a notice of the work by Major Gen. Geo. G. Pearse, who says that the MS. was procured by him in Madras, A.D. 1882.

407.

Or. 4543.—A single sheet, 18 in. by $7\frac{1}{2}$; containing 22 lines, $4\frac{1}{2}$ in. long on the recto, and 25 on the verso, besides additional lines in the margins; written in Shikastah with gilt 'Unvān, dated 7 Ramaḍān, A.H. 1210 (June 1787).

A letter addressed to "Maréchal de Castries, Ministre de la Marine," مرشال دی کاستری مینستر لا مارین, applying for French assistance in order to recover the writer's Jāgīr from the English, and for the settlement of claims upon the French Company. The writer, whose name does not appear, begins by recording the services rendered by his grandfather, Navvāb Ghulām Imām Ḥusain, to the French Company, and says that his own Jāgīr had been originally conferred on his uncle, Ghulām Ḥusain Khān, called Ḥusain 'Ali Khān, by the emperor Muḥammad Shāh. The letter contains frequent references to Tipu Sultan, who had married a sister of the writer.

PAINTINGS.

408.

STOWE, Or. 16.—Foll. 60; 17 in. by $10\frac{1}{2}$; bound in painted and glazed covers.

An album of miniatures and calligraphic specimens, mounted on stout gold-sprinkled paper, with ornamental borders.

On the second folio, in the centre of an

oval illuminated border, is the stamp of Aurangzīb, which reads "Abu 'l-Zafar Muḥyi ud-Dīn Muḥammad 'Ālamgīr Pādishāh Ghāzi," with the date A.H. 1079, and with the names of the emperor's forefathers up to Timur, written in a circle round his own. The album, however, is of later date. Its first owner appears to have been the Navvāb of Oude, Āṣaf ud-Daulah, whose seal is impressed at the top of most leaves. The seal contains the following titles: "Vazīr ul-Mamālik Āṣaf ud-Daulah Āṣafjāh Yaḥya Khān Bahādur Hizabr Jang," and is dated A.H. 1190.

The miniatures consist of portraits of the Timuride emperors and their Amirs, of hunting scenes and other subjects of Indian life and fiction. The portraits are mostly without names, but those of Aurangzīb, foll. 3*a*, 5*a*, 9*a*; of Jahāngīr, foll. 2*b*, 4*b*; of Shāhjahān, fol. 13*b*; and Akbar, fol. 26*b*, are easily recognized. Some of the miniatures are evidently imitations of European models, as, for instance, one representing Christ with the crown of thorns, fol. 18*a*.

The dates of the specimens of calligraphy range from A.H. 972 to 1171. Some are signed by well-known penmen, as Mir 'Ali, Mir 'Imād, Abd ur-Rashīd, Javāhir Raḳam Ṣāni (Mir 'Ali Khān), and Hidāyat-ullah Zarrīn Raḳam.

The covers are ornamented outside with miniature portraits in the Indian style, and with Ghazals of Ḥāfiẓ round the borders; inside, with two identical paintings on a large scale, representing a lady and gentleman in the costume of Louis XIV.'s time.

409.

STOWE, Or. 18.—Eight Hindu drawings of various sizes, apparently of the latter half of the 18th century, bound in one volume, 18 in. by 9.

The first is a portrait of Navvāb Ḳāsim 'Ali Khān, Sūbahdār of Bengal. The others represent scenes of Indian life and Rāginis.

410.

STOWE, Or. 19.—A paper roll, 5 ft. long by 8 in.

A drawing in water-colours representing an Indian prince riding on an elephant, preceded and followed by numerous mounted retainers and ladies carried in sedan chairs and palanquins; apparently about the beginning of the 19th century.

411.

Or. 2787.—Foll. 62; 17 $\frac{3}{4}$ in. by 10; with richly gilt margins.

[ZUHŪR UD-DĪN AḤMAD KHĀN.]

An album of Indian drawings and specimens of calligraphy, collected by Mu'taḳad ud-Daulah Himmat-yār Khān, an Amīr of the Nizām's Court, and completed on the 29th of Jumāda I., A.H. 1204 (A.D. 1790).

On the first page, within an illuminated circular border, is an impression of the collector's seal, dated A.H. 1200, and reading as follows: *همت یار خان بهادر معتمد جنک معتقد*

الدوله معتمد الملك فدوی آصف جاه نظام الملك

In a versified chronogram at the end it is stated that the collection occupied no fewer than twenty-nine years, having been commenced A.H. 1176 and completed A.H. 1204. From a further note, fol. 62, we learn that the album was got up at a cost of 5780 rupees.

The drawings are partly portraits of Indian princes and Amirs, partly pictures of Hindu mythological subjects, and of scenes of Eastern fiction and Indian life. The

portraits bear the following names: Timur, fol. 5*b*. Humāyūn, fol. 6*b*. Akbar, fol. 7*b*. Shāhjahān, fol. 9*b*. ‘Ālamgīr, fol. 10*b*. Muḥammad Shāh, fol. 11*b*. Abu ’l-Ḥasan Ḳuṭubshāh, fol. 13*a*. Aḥmad Shāh, fol. 14*a*. ‘Alī ‘Ādil Shāh, fol. 14*b*. Bahādur Shāh, fol. 15*b*. Barīdī Pādīshāh, fol. 16*b*. ‘Abd-ullah Khān Uzbek, fol. 18*a*. Dārā Shikūh, fol. 20*a*. Shujā‘, fol. 21*a*. Bidār-bakht, fol. 22*a*. ‘Alī Gauhar (Shāh ‘Ālam), fol. 23*a*. Nāṣir Jang Shahīd, fol. 24*a*. Āṣafjāh, of Haidarabad, fol. 24*b*. Hāmid Khān, fol. 25*a*. Himmat-yār Khān Shahīd, fol. 26*a*. The owner of the album in his youth, fol. 27*a*. Mubārīz Khān, fol. 28*a*. Yūsuf Khān, Nāẓim of Haidarabad under Bahādur Shāh, fol. 29*a*. Mīr Jumlah, fol. 30*a*. Aṣālat Khān, fol. 31*a*. ‘Alī Mardān Khān, fol. 31*b*. ‘Umdat ul-Mulk Shāhjahāni, fol. 32*b*. Jānsipār Khān, fol. 33*b*. Rūḥ-ullah Khān, fol. 35*a*. Faṭḥ-ullah Khān, fol. 36*a*. Sa‘ādat-ullah Khān, fol. 36*b*. Najābat Khān, fol. 37*b*. Sa‘d-ullah Khān, fol. 39*a*. Mīr Aḥmad Khān, son-in-law of Ḳuṭubshāh, fol. 40*a*. Rājah Bijai Singh, fol. 40*b*. Ranvar Singh, fol. 42*a*. Rājah Jaisingh Savāi, of Jaipūr, fol. 43*a*. Chand Bibi, fol. 55*b*. Nūrjahān Bīgam, fol. 58*a*.

Among the other pictures the following may be especially noticed: Sulaimān sitting on his throne and surrounded by a crowd of genii and wild animals, fol. 2*b*. Māni, the painter, with two female figures designated as Firingis, or European ladies, fol. 47*b*. A Chinese lady, drawn by a Chinese artist, fol. 57*a*. Matwāli Bang-sāz, a large picture representing a highly dressed Indian female selling Bang, and a crowd of customers in various stages of intoxication, fol. 58*b*.

The calligraphic specimens are in fine Nestalik and various kinds of Shikastah. They are signed by Mu‘jiz Ḳalam, Rūshan Ḳalam, Zarrīn Ḳalam, Mushkīn Ḳalam, ‘Abd ur-Rashīd, Maḥmūd Shihābi, Abu ’l-

baḳā Mūsavi, and other famous penmen. They bear dates ranging from A.H. 1119 to 1184.

A companion volume of smaller size, Or. 2787*B*, contains a full, but rather inaccurate, description of the contents of the album, drawn up in very peculiar English, apparently by its late owner, Zuhūr ud-Dīn Aḥmad Khān.

412.

Or. 4938.—A collection of drawings, consisting principally of portraits of royal persons and statesmen of the Persian Court.

[SIDNEY CHURCHILL.]

The portraits are as follows:

I. A contemporary portrait of Karīm Khān Zand.

II. Portrait of Muḥammad Shāh, by Muḥammad Ḥasan Afshār, A.H. 1263.

III. Portrait of Nāṣir ud-Dīn Shāh, standing with his left hand resting upon a gun, by Mirza Bābā al-Ḥusaini al-Imāmi.

IV. Portrait of the same, sitting on a sofa, by Muḥammad Iṣfahāni, A.H. 1272.

V. Photograph of the same, carte de visite size.

VI. Portrait of the Shāhzādah, I’tīzād us-Salṭānah ‘Alī Ḳuli Mirza, minister of sciences, commerce, and arts, A.H. 1280.

VII. Portrait of ‘Imād ud-Daulah, by Ṣanī‘ ul-Mulk (Mirza Abu ’l-Ḥasan Ghaffāri Kāshāni).

VIII. Photograph of a Persian prince, without name.

IX. Portrait of Mirza Agasi, by Ṣanī‘ ul-Mulk.

X. Portrait of the Kisikchi Bāshi, Mirza Muḥammad Khān Ḳājār, by the same, A.H. 1267.

XI. Portrait of Mirza Aḳa Khān, by the same.

XII. Portrait of Khusrau Khān Kirmāni, by the same.

XIII. Portraits in black and white of Aḳā Raḳīm 'Ali Beg, Lalah-bāshi of Amīr Dūst Muḥammad Khān, and of Mirza Bidil Kirmānshāhi, by Asad-ullah Khān Ghaffāri Kāshāni, A.H. 1283.

XIV. A photographic group of Rīza Ḳuli Khan Lalah Bāshi, the Valī'ahd Muzaffar ud-Dīn Mirza, as a boy, and two attendants.

XV. Another photographic group, with Nāṣir ud-Dīn Shāh as a boy.

XVI. Portrait of a Persian lady, by Mirza Maṭlab, A.H. 1304.

Among the other drawings the following may be mentioned :

XVII. Sketches of illustrations for the Arabian Nights, by Ṣanī' ul-Mulk.

XVIII. Miniature in imitation of Renaissance style, by Mirza Bahā Imāmi.

XIX. Views of the Kāzīmāim Mosque, by 'Ali Ḳuli Beg Mūsavi.

XX. Pen and ink drawings of a gazelle and of a wild goat, by Nāṣir ud-Dīn Shāh.

XXI. Drawing of an old man in a sitting posture, warming his hands and feet over a fire, by Malik ush-Shu'arā Mirza Maḥmūd Khān, A.H. 1310.

INSCRIPTIONS.

413.

STOWE, Or. 17A.—Twenty-five large coloured plates, being plans and elevations of Tāj Maḥall, Moti Masjid, and other monuments at Agra, with facsimiles of the detail of their ornamentation and of their inscriptions, drawn by native artists about A.D. 1812, and bound up in a volume 3 ft. 5 in. long by 2 ft. 6 in.

414.

STOWE, Or. 17B.—Foll. 40 ; 9 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in. ; described on the title-page as follows : " This contains a faithful Copy of the Inscriptions on the Outside of and within the Mausoleum, or Taaje, at Agra, in India, taken by a Moonshee who was employed by the Bengal Government to superintend and shew the Place to Visitors, and which were carefully translated under the Inspection of the Adjutant-General of the Bengal Army in the Year 1812-13. G. Nugent."

The text of the Arabic inscriptions is written in clear vocalized Neskhi, with an interlinear English version. It consists of the following extracts from the Coran : On the outside of the great gate of Mumtāz Maḥall, Sūrat ul-Fajr, fol. 1*b*. Inside, Sūrahs 93—95, fol. 3*b*. Round the Rauzah, Sūrah 36, fol. 5*a*. Round the arch of the Rauzah, Sūrahs 81, 82, 84, 98, fol. 13*a*. Round the interior of the Rauzah, Sūrahs 67, 48 and 76, fol. 17*a*. On the top of the tomb of Mumtāz Maḥall, Sūrah 41, v. 30, Sūrah 40, v. 7, and other verses, fol. 27*b*. Obituary date of Mumtāz Maḥall, A.H. 1040, fol. 29*a*. On the eastern and western sides of the same tomb, the ninety-nine holy names of God and some verses of the Coran, fol. 29*b*.

Persian inscription on the tomb of Shah-jahan, with the date of his death, 26 Rajab, 1076, fol. 32*a*. Persian inscriptions of Moti Masjid and Dīvān i Khāṣṣ, fol. 32*b*. Historical account of the death of Mumtāz Maḥall, fol. 35*b*. Inscriptions on great guns, fol. 39*a*.

On three additional leaves at the end is found an " Extract from a Journal written by Lady Nugent, by whom these Drawings were given to the Marquess of Buckingham." It is followed by " Lines written on seeing the Taaje by Lady N[ugent]."

415.

Or. 4595.—Foll. 119 ; 11 in. by $6\frac{3}{4}$; 9 lines, $4\frac{1}{2}$ in. long ; written in large Nestalik and Neskhi ; dated 17 Zulḡa'dah, A.H. 1232, corresponding with 29 September, A.D. 1817.

Inscriptions of the principal buildings of Shāhjahānābād and old Delhi, transcribed in imitation of the original characters.

Beg. مسجد جامع دار الخلافه شاهجهان آباد یازده
در بیرون دارد و هفت در اندرون

There is neither preface nor title. In the colophon, Ḥafīz ud-Dīn Aḥmad is named as the author, and Aṣghar 'Ali Beg, commonly called Sangīn Beg, as the transcriber. The latter wrote subsequently under the title *سیر المنازل*, a more detailed work on the same subject, for which see the Persian Catalogue, p. 431, and Pertsch, Berlin Catalogue, no. 536.

Contents: Masjid Jāmi', Masjid Akbar-ābādī, and other Masjids of Delhi, fol. 1*b*. Buildings within the fortress, fol. 20*a*. Environs of Delhi, Dargāh i Ḳadam Sharīf, &c., fol. 21*b*. Masjid Jāmi' in the old fort, fol. 32*b*. Masjid of Nizām ud-Dīn Auliya and neighbouring tombs, fol. 42*b*. Tomb of Humāyūn, fol. 63*b*. Lāt of Firūz Shāh, fol. 65*b*. Shrine of Shāh Mardān, fol. 66*b*. Masjid Mūthah, fol. 68*b*. Shrine of Nāṣir ud-Dīn Chirāgh Dihlavi, fol. 72*b*. Masjid Ḳuvvat i Islām, fol. 78*a*. Tomb of Sultan Shams ud-Dīn, fol. 93*a*. Shrine of Khwājah Ḳuṭb ud-Dīn, fol. 103*a*. Tughluḡābād, fol. 116*b*. Shrine of Imām Nāṣir ud-Dīn in Sonipat, fol. 118*b*.

416.

Or. 4768.—A sheet of thick paper, 16 in. by $10\frac{1}{2}$. [Presented by H. E. M. JAMES, Esq.,
Commissioner of Sind.]

Paper-cast of a Persian inscription kept in a shrine dedicated to Khwājah Khizr on an island situated in the Indus, opposite Rohri, and known as Khwājah Khizr Island. The inscription consists of the following versified chronogram, giving A.H. 341 as the date of the erection of the shrine :

جو این درگاه والا شد هویدا
که اب خضر دارد در جوانی
خضر با خط شیرین در نوشته
بیع تاریخش از درگاه عالی

The date is also written in Arabic figures under the last line. The style and character of the inscription point to a much later period, probably not earlier than the 17th century. A second sheet of the same size contains an ink impression of the inscription, a modern transcript of which on a smaller sheet is added.

MSS. OF MIXED CONTENTS.

417.

Or. 2852.—Foll. 103 ; $8\frac{1}{2}$ in. by 5 ; 12 lines, $3\frac{1}{4}$ in. long ; written in small and close Shikastah-āmiz ; dated Jumāda II., A.H. 1293 (A.D. 1876). [SIDNEY CHURCHILL.]

I. Foll. 1—49. لطیفه غیبی

A treatise on the mystical meaning to be attached to sensual images in the Divan of Ḥafīz, and in defence of the poet against the censures of ignorant detractors ; by Muḥammad B. Muḥammad ad-Dārābi.

Beg. فصیح ترین کلامی که فصیحی بلاغت شعار
و بلغای فصاحت دثار کتابة دیوان خود سازند

The author left his native place, Dārābjird, for Shiraz, where he spent most of his life. He also visited India, for he states incidentally

in the present work, fol. 49*a*, that he was in Aḥmadābād, A.H. 1062. The text of our MS. is much fuller than a lithographed edition printed at Teheran, A.H. 1304, under the title لطيفه غيبية. The latter, however, contains, p. 122, a passage not found in the MS., in which the author states that he wrote the work at Shiraz in the space of two weeks, A.H. 1087. He left also a Sufi work, مقامات العارفين, and a treatise on the lawfulness of singing, entitled شوق العارفين و ذوق العاشقين.

The present work, which is also called, fol. 8*a*, ترجمه لسان الغيب, is divided as follows: Muḥaddimah, on the spiritual meaning of words according to Sufi usage, fol. 8*a*. Bāb I. Sufi interpretation of some obscure lines of the Divan, fol. 9*b*. Bāb II. Spiritual meaning of other verses, fol. 27*b*. Bāb III. On the real meaning of passages which, taken literally, seem to conform with the Ash'ari doctrine, fol. 41*a*. Khātimah, on some instances of omens drawn from the Divan, fol. 47*a*.

II. Foll. 50—103. A collection of royal and private letters, with a short preamble beginning: حمد و ثنائى كه لمعات لمحات صدق و تفحات نفحات اخلاص ان ديده دل را منور و دماغ جانرا معطر دارد

The letters, which are all undated, are as follows: Shāh 'Abbās I. to Jehāngīr on the latter's accession, fol. 51*a*. Akbar to Shāh 'Abbās I., fol. 52*b*, and the latter's answer, fol. 57*a*. Humāyūn to Ṭahmāsp, fol. 64*a*. Akbar to 'Abdullah Khan Uzbek, fol. 65*a*. Akbar to Khānkhānān, son of Bairām Khān, fol. 70*a*. Abu Ṭālib Khān I'timād ud-Daulah to a Sayyid, fol. 73*a*. Akbar to Khānkhānān, fol. 74*a*. Dastūr ul-'Amal, or rules and ordinances addressed by Akbar to officials, fol. 77*a*. Sultān Ḥusain Baiḡarā to Shāh Ismā'il, fol. 81*b*. Private letters by Naṣīrā i

Hamadāni, Āṣaf Khān, Ibrāhīm Khān, Ḳāsim Kāhi, Abu Ṭālib Kalīm, Ṣadr ud-Dīn Shīrāzi, and Mirza Ibrāhīm Hamadāni. The last piece is Muḥ. Zamān Khān's preface to a Bāz Nāmāh, foll. 83*a*—103*b*.

418.

Or. 2955.—Foll. 190; 6½ in. by 3¾; 15 lines, about 2½ in. long; written in cursive Nestalik or Shikastah-āmīz; dated from 8 Rabī' I., A.H. 1274, to 25 Rabī' I., A.H. 1275 (A.D. 1857-8). [SIDNEY CHURCHILL.]

I. Foll. 1—60. Chahār Maḳālah, by Ni-zāmi 'Arūzi; dated Ḳaryat ul-'Arab, Kirman, 25 Rabī' I., A.H. 1275. See no. 390.

II. Foll. 61*b*—131. Farhād u Shīrīn, by Vaḡshi, with the continuation of Viṣāl; see no. 308.

This copy contains, in addition to the former, Viṣāl's prologue to his continuation, foll. 97*b*—99*a*, beginning:

بعهد خسرو بيمثل و مانند
شهنشاه جهان کيتى خداوند

That continuation extends from fol. 99*a* to fol. 131*b*. It is dated Kirman, last day of Rajab, A.H. 1275. At the end is a note stating that the writer, having found, A.H. 1293, in a printed copy, نسخه مطبوعى, at Tafrish, some additional leaves, had transcribed them to complete the present MS.

This addition occupies foll. 132*a*—144*b*. It relates to the death of Farhād, and begins:

از آن پس کرد کلکون را سبکخیز
بکوه بیستون بر رغم پرویز

It ends with a panegyric on Farhād Mirza (son of Nā'ib us-Salṭānah and governor of Fārs) and upon Naṣīr ud-Dīn Shāh. It is said at the end to have been composed twelve

hundred seventy and odd years after the Hijrah :

پس از هجرت بسال کارجمند است

هزار و دو صد و هفتاد و اند است

a date posterior to the death of Viṣāl.

This last piece is dated end of Zulhijjah, A.H. 1293 (A.D. 1877).

III. Foll. 145—190. مرآت المحققین

“Mirror of the Gnostics,” a Sufi tract by Hamīd ud-Din.

Beg. العظمة لله العلى العظيم الذى رفيع السموات

بغير عمد ووضع المشكوة فيها من النجوم بغير عدد

The author's name occurs in the following passage, fol. 152b : چنین کوید فقیر مسکین المتوصل :

بجبل المتین وبطریقه المعصومین حمید الدین

The above title was suggested to the author in a vision by his spiritual guide, as stated further on, fol. 154b : رساله تالیف کن و مرآت : المحققین نام ان تصنیف کن این جام جهان نمارا : 190a : که بمرآت المحققین مسماست

The tract is written in prose interspersed with verses, without any division. It concludes with a Masnavi in glorification of the religious order of Kalandars.

The present copy is written in very cursive Shikastah, and dated Wednesday, 8 Rabi' I., A.H. 1274.

Another copy, dated A.H. 1248, is mentioned, without author's name, by Pertsch, Berlin Catalogue, no. 8, art. 3.

Copyist : محمد بن نور محمد

419.

Or. 2975.—Foll. 373 ; 9½ in. by 5 ; 15 lines, about 2¾ in. long ; written in more or less

cursive Nestalik, partly in diagonal lines, with various dates ranging from Muḥarram, A.H. 1077 (fol. 183), to Muḥarram, A.H. 1088 (fol. 187) (A.D. 1666—77). The first sixteen leaves are dated Kashan, 1 Muḥarram, A.H. 1115 (A.D. 1703).

[SIDNEY CHURCHILL.]

I. Foll. 4b—16a. The Lavā'ih of Jāmi, with the heading رساله مسمی بلوائح الابرار. See the Persian Catalogue, p. 44a ; Rosen, Institut, no. 113 ; the Berlin Catalogue, no. 238, art. 3 ; and the Bodleian Catalogue, no. 894, art. 16.

II. Foll. 17b—74a. سراج المنیر.

A collection of moral anecdotes, by Muḥammad Sharif B. Shams ud-Din Muḥammad, poetically surnamed Kāshif.

Beg. ستایش کریمی را که حلیه خلتش زیور است
زببندہ

The work was finished, as stated at the end, on Friday at the end of Rabi' I., A.H. 1030. See the Persian Catalogue, p. 861b, and no. 422, 1. For the same author's Kha-zān u Bahār, see no. 396.

III. Foll. 76b—114a. Farhād u Shirīn, by Vaḥshi. See no. 308.

IV. Foll. 83b—105b (margin). فرهاد و شیرین

Farhād u Shirīn, a Masnavi by Fauḫ ud-Din Aḥmad Yazdi, poetically surnamed Fauḫi, with a prose preface by the author, beginning : بعد از حمد خداوند جهان و نعمت پیغمبر

آخر الزمان و آل و اصحاب آن خلاصه دوران

The preface is in Sufi style, and chiefly in praise of the Malāmiyyah branch of the order, to which the author evidently belonged. The poem begins, fol. 86b, as follows :

سخن تر تیزک بستان فکر است

سخن طوطی هندوستان فکر است

It is extremely coarse and obscene.

V. Foll. 116*b*—183*a*. دیوان علی نقی کمره
The Divan of 'Ali Naqī Kamra'i. See
no. 320.

Beg. ای نام همایونت سر دفتر دیوانها
خورشید صفت طالع از مطلع دیوانها

A similar beginning is noticed in the Oude
Catalogue, no. 412.

VI. Foll. 188*a*—203*b*. Kasidahs by Vaḥshi,
written in oblique lines, beginning :

یکجهان جان خواهم و چندان امان از روزگار

VII. Foll. 204*b*—221*b*. سحر حلال

Sihṛ i Ḥalāl, by Ahli Shirāzi. See the
Persian Catalogue, p. 657*b*; Berlin Cata-
logue, no. 16, art. 2; and the Bodleian Cata-
logue, no. 1027.

VIII. Foll. 222*a*—232*b*. Kasidahs by the
same poet, beginning as in the Persian Cata-
logue, p. 658*a*, III., and in the Bodleian
Catalogue, no. 1027, art. 3.

IX. Foll. 233*a*—236*a*. شیر و شکر

Shīr u Shakar, a Masnavi by Shaikh Bahā
ud-Dīn Muḥammad. See the Persian Cata-
logue, p. 831*a*, XXIX., and the Berlin Cata-
logue, no. 674, art. 21. Lithographed with
Nān u Ḥalvā, Teheran, A.H. 1279.

X. Foll. 236*b*—262*a*. Select Ghazals, by
Mīr Abu'l-Ḥasan Farāhāni, Zafar Khān,
Zuhūri, fol. 238*b*; Ṭālib Kalīni, fol. 244*b*;
and Ṣā'ibāi Tabrīzi, fol. 253*b*.

XI. Foll. 263*b*—281*b*. سوز و کداز

Sūz u Gudāz, a Masnavi by Nau'ī. See
no. 313.

XII. Foll. 282*b*—300*a*. ترجمة الشوق

A Kasidah by 'Urfi entitled Tarjumat ush-
Shauḡ, beginning :

جهان بکشتم و دردا که هیچ شهر و دیار

(see no. 310, art. 5), with a Takhmīs by Ṣā'ib,
beginning :

بسی ز کردش دوران و چرخ کج رفقار

XIII. Foll. 302*a*—305*a*. معراج الخيال

A Kasidah by Nizām (no. 319), beginning :

فضای باختر کردید لاکون از می حمرا

XIV. Foll. 305*b*—314*a*. Kasidahs of 'Urfi,
beginning :

چون دارد از طریق محمد نشان علی

XV. Foll. 314*a*—317*a*. Kasidah of Nāṣir i
Khusrau, beginning :

الا ای زاده کردون الا ای زیده ارگان

XVI. Foll. 317*a*—319*a*. A Masnavi without
author's name, beginning :

شنیدم روزی از رعنا جوانی

XVII. Foll. 320*a*—326*b*. قضا و قدر

A Masnavi by Muḥ. 'Ali Taslim, beginning :

شنیدم روزی از خونابه نوشی

XVIII. Foll. 327*b*—333*b*. اعتقادیه مولانا طغرا

A Masnavi on 'Ali's creed, by Maulānā
Ṭughra (Persian Catalogue, p. 742*a*), be-
ginning :

حکم از زبان خالق اکبر کند علی

XIX. Foll. 334*b*—347*b*. An anonymous
commentary on 'Ali's speech known as

البيان

Beg. الحمد لله رب العالمين ... در بیان شرح خطبة
البيان اميرالمؤمنين على بن ابي طالب عليه الصلوة والسلام

XX. Foll. 348*a*—357*b*. نان و حلوا

Nān u Ḥalvā, a Masnavi by Bahā ud-Dīn
'Āmili. See the Persian Catalogue, p. 679*a*.

XXI. Foll. 358*a*—372*b*. Kasidahs of An-
vari, written in oblique lines, beginning :

باز این چه جوانی جمالست جهانرا

420.

Or. 3307.—Foll. 94; $7\frac{1}{4}$ in. by 5; 15 lines, 3 in. long; written in fair Nestalik, with red-ruled margins; dated (fol. 48) Friday, 20 Ramazan, A.H. 877 (A.D. 1473).

[SIDNEY CHURCHILL.]

I. Foll. 2—48. حدائق السكر

A treatise on poetical figures, by Rashīd Vatvāt. See above, no. 188, 1.

II. Foll. 48b—60. الاحيا في علم حل المعما

A treatise on riddles, by Minūchihr the merchant, surnamed Badī' at-Tabrīzi.

Beg. شکر و سپاس علیمی را جل ثناوه که فطرت لوح ادم را نقش پذیر کرده ... اما بعد چنین کوید مولف این تالیف احقر عباد الله الرفیع منوجهر التاجر الملقب ببديع التدبیری

From the preface it appears that the author was engaged in trade, and was travelling in Rūm with his father, when the latter died, A.H. 794. Passing through Ardabīl, he met some scholars who had read a former work of his, انیس العارفين. It was at the request of one of these that he wrote the present treatise, which he completed in Yazd.

The author claims to be the first to write a treatise on riddles. He divides them into two species respectively called لغز and معما, and gives as an example of the latter a Mu'ammā composed on his own name, Minūchihr, by his revered master, Shaikh Kamāl Khu-jandi.

III. Foll. 63—94. انیس العشاق

A treatise on the terms and metaphors used by poets in describing female beauty, by Sharaf Rāmi. See the Persian Catalogue, p. 814a; Ethé, Bodleian Catalogue, no. 1339; and Pertsch, Berlin Catalogue, no. 35, art. 2.

421.

Or. 3314.—Foll. 113; 7 in. by $4\frac{1}{4}$; 16 lines, $2\frac{3}{8}$ in. long; written in Nestalik; dated Rajab, A.H. 1233 (A.D. 1818).

[SIDNEY CHURCHILL.]

I. Foll. 1b. A short treatise on mensuration, کتاب علم مساحت, without author's name.

Beg. اما بعد این رساله ایست در علم مساحت و آن مشتمل بر چند فصل است فصل اول در نرعی که بنی هاشم قرار داده اند مشهور بکثر شرع که معمول خراسانست

II. Fol. 5b. A treatise on arithmetic, هذا حساب فارسی, divided into three Maḳālahs, without author's name.

Beg. الحمد لله رب العالمین ... اما بعد این کتاب مشتمل است بر سه مقاله مقاله اول در حساب اهل هند و آن مشتملست بر مقدمه و دو باب

III. Fol. 32b. انیس العشاق

Anīs ul-'Ushshāḳ, by Sharaf Rāmi. See the preceding MS., art. III.

IV. Fol. 63b. A treatise on rhyme, by 'Aṭā-ullah, رساله در علم قوافی. See no. 191, art. III.

V. Fol. 82a. حدیقة الحقائق

A treatise on poetical figures, written for Shaikh Uvais by Sharaf Rāmi, and more properly entitled حقائق الحدائق

Beg. بعد از حمد بیحد و صلوات بیدع چنین کوید اقل الشعراء شرف ابن محمد الرامی احسن الله عواقبه که مدتی مدید و عهدی بعید در سخن پردازای

For the division of the work and for other copies, see Rosen, Institut, p. 282, no. 101, art. 4; Krafft, no. 68; the Berlin Catalogue, no. 35, art. 1; and the Bodleian Catalogue, no. 1340.

422.

Or. 3642.—Foll. 202; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 19 lines, $2\frac{1}{2}$ in. long; written in Nestalik and in Shikastah-āmīz, partly in diagonal lines, with gold-ruled margins; dated from Muḥarram A.H. 1073 to 17 Zulḥijjah, A.H. 1088 (A.D. 1662—78). [SIDNEY CHURCHILL.]

I. Foll. 16*b*—64*a*. سرāj منیر

Sirāj Munīr, a collection of moral tales by Muḥammad Sharīf B. Shams ud-Dīn Muḥ. See no. 419, II.

II. Foll. 64*b*—70*b*. حسن و عشق

A mystic allegory in prose, the hero of which is Rūḥ, the human soul; by Fuḏūli.

Beg. حمد بیکد احدی را سزاست که ریاض بدنرا
باب روان پرورده و حسن را مظهر عشق و عشق را
زبور حسن کرده

III. Foll. 71*a*—84*b*. The three prose compositions of Zuhūri, namely Gulzār i Ibrāhīm, Khwān i Khalīl and Dibājah i Nauras, imperfect and with some leaves transposed. See the Persian Catalogue, p. 741*b*, and the Berlin Catalogue, no. 1056.

IV. Foll. 84*b*—95*b*. زند و زاهد

“The Rake and the Ascete,” by Fuḏūli. See no. 304.

V. Foll. 103*a*—113*a*. A piece in ornate prose written, like art. III., for Sultan Ibrāhīm ‘Ādilshāh, and designated at the end as (sic) الرسالة الموسومة بالعرض لشکر. Imperfect at the beginning.

VI. Foll. 121*b*—143*b*. The Divan of Nūri, who died A.H. 1000. See no. 224, v., and the Petersburg Catalogue, p. 402.

Beg. شیم سیاه چنان کرده سایه هجران
که طور دل نشود روشن از سیاهی آن

The Kasidahs are followed by an alphabetical series of Ghazals, fol. 130*a*, beginning:

یاد آن بزم که بودیم طربذک آنجا
زهر خوردیم بصد رغبت ترپاک آنجا

There are a few Kīṭāhs and Rubā‘is at the end.

VII. Foll. 144*b*—178*b*. The Divan of Ṣaidi, who died A.H. 1069. See the Persian Catalogue, p. 689*b*, and Rosen, Institut, p. 264.

Beg. کردون نصیب دیده من کرد بیحساب
دردی که چشم آینه ارد در اضطراب

Ghazals, fol. 150*a*, beginning:

شد بسکه از خرام تو تغییر حالها
از جا در آمدند بکلشن نهالها

VIII. Foll. 180*b*—197*a*. The Divan of Ummidi, who died A.H. 930. See the Persian Catalogue, p. 1091*a*; Majma‘ ul-Fuṣāḥā, vol. ii., p. 7; and Ethé, Bodleian Catalogue, no. 1017.

Beg. زهی طلعتت بر فراز رگایب
فروزان چو بر آسمان نجم ثائب

The Divan consists only of Kasidahs. It is preceded by a preface, in which the editor, Mas‘ūd ul-Ḥasani, states that he had collected the scattered poems of Rukn ud-Dīn Mas‘ūd Ummidi by desire of Shāh Ṣafi. The preface begins ستایشی که زبان بیان از ادای آن عاجز آید
منکلمی را درخور است

IX. Foll. 197*b*—199. A Tarkīb-band in praise of Ḥusain, without author’s name, beginning:

کشتی شکست خورده طوفان کربلا
در خاک و خون فتاده بمیدان کربلا

It is followed by a Kasidah in praise of the twelve Imams by Birahman.

Besides the above works, the MS. contains

fol. 225*a*. 10. Khwārazmshāhis, fol. 242*a*. 11. Qarakhitā'is of Kirman, fol. 248*a*. 12. Turks and Moghols. This Ṭabaḳah comprises a Maṭla' on the genealogy of the Turkish tribes, fol. 262*a*, and a Maḳṣad treating of the Moghols who ruled over Iran from Chingiz Khān to Abu Sa'īd, fol. 262*b*.

The Makhlaṣ, or conclusion, fol. 286*b*, is devoted to the history of Timur. After recording his death, fol. 298*b*, the author enumerates his sons, and dwells especially on the career of the fourth, Mirza Shāhrukh, from his boyhood to his death, A.H. 850. This is followed, fol. 299*b*, by a narrative of the embassy sent by Shāhrukh to China, A.H. 822. This section, which occupies the last seven pages of the MS., is imperfect at the end. It is an extract from the diary of the mission drawn up by Khwājah Ghiyāṣ ud-Dīn Naḳḳāsh, and quoted at greater length in the Maṭla' us-Sa'dain. See Or. 1291, foll. 134—145, and Quatremère, Notices et Extraits, vol. xiv.

In the division of his work the author appears to have followed very closely the plan of a history compiled A.H. 830-31 by Muḥammad B. Amīr Faḏl-uīlah al-Mūsavi and entitled اصح التواريخ. See Ethé, Bodleian Catalogue, no. 32.

424.

Or. 4899.—Foll. 435; 11 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 35 lines, 3 $\frac{3}{4}$ in. long; written in small and close Neskhi, probably in the 18th century; slightly mutilated at the beginning.

[SIR HENRY RAWLINSON.]

تاریخ الفی

The second volume of the great chronicle compiled for Akbar and entitled Ta'rikh i Alfi (see the Persian Catalogue, p. 117), comprising the Rihlat years 501—791 (A.H. 511—801).

The volume begins with this heading: جلد ثانی تاریخ الفی از سال پانصد و یکم از رحلت خیر البشر الی الف اول از رحلت آن سرور علیه صلوات الله المملک الاکبر

The narrative begins as follows: در اوایل اینسال سلطان سنجر بن سلطان ملکشاه از خراسان لشکرها جمع نموده بخاطر بهرام شاه اولاد سلطان محمود غزنوی که پناه بوی آورده بود انج

The corresponding passage is found in Or. 142, fol. 310*b*.

The MS. breaks off before the end of A.H. 801 in the course of an account of the clandestine escape of Sultan Aḥmad from Baghdad, and of his taking refuge with Qara Yūsuf in Diyārbekr (see Or. 465, fol. 296*b*).

For other copies of the Ta'rikh i Alfi, see Rehatsek, Molla Firuz Library, pp. 94, 95; Pertsch, Berlin Catalogue, no. 417; and Ethé, Bodleian Catalogue, no. 99.

425.

Or. 4948.—Foll. 248; 10 $\frac{1}{2}$ in. by 7; 31 lines, 4 $\frac{3}{4}$ in. long; written in small Neskhi; dated Thursday, the 1st of Muḥarram, A.H. 893 (A.D. 1487).

قانون الادب

An Arabic dictionary explained in Persian, by Abu 'l-Faḏl Ḥubaiṣh B. Ibrāhīm B. Muḥammad at-Tifīsi.

Beg. سپاس خداييرا که قادر بر کمالست قدیم و توانا و بی زوالست . . . جنین کوید شیخ ادیب ابو الفضل حبیش بن ابرهیم بن محمد التفلیسی که جون از تصنیف کتاب بیان التصریف بپرداختم نگاه کردم بکتبهایی که در علم ادب بیاری هر کس ساخته بودند کتابی ندیدم که اسما و افعال و جمع و حرف این

جمله مشروح اندرو موجود بود جنانك معنی هر یکی ازانج یاد کرده شد بیارسی واضح دران کتاب دیدار کرده باشند که هر خواننده و آموزنده ان ازو فهم کند و دریابد

The author says in the preface that, having found no book in which the vocables of Arabic were fully and lucidly explained in Persian, he proceeded to compile one from the following sources: کتاب غریب المنصف

[المصنف؟] و کتاب جمهره و کتاب مجمل اللغة و کتاب اصلاح المنطق و کتاب دیوان الادب و کتاب صحاح اللغة و کتاب ابواب الادب و کتاب الفاظ مجموع و کتاب غریب ابو عبیده و کتاب ادب الکاتب و کتاب النهار و کتاب الروضه و کتاب مشکل اللغات و کتاب مجموع لاداب و کتاب مخ... الفاظ و کتاب الفاظ ابن سکیت و کتاب الفاظ عبد الرحمن و کتاب شرح فصیح الکلام و کتاب غریب القران و کتاب غریب الحدیث و کتاب اصلاح و کتاب العین و کتاب الداخِل و کتاب نسیم السحر و کتاب لب الادب و کتاب الاشتقاق و کتاب مشکل قتیبه و کتاب الواسط و کتاب ابذیه الاسما و الافعال و کتاب حقایق اللغة و کتاب تسمیه الاشیاء و کتاب مقامات حریری و کتاب فقه اللغة و کتاب ترجمان القران و کتاب السامی فی الاسامی و کتاب دستور اللغة و کتاب مصادر قاضی و کتاب المدخل فی اللغة و کتاب الغنیه و کتاب مبادئ اللغة و کتاب البذله و کتاب الارشاد فی اللغة و کتاب خلاص نظری و کتاب البلغه و کتاب مقدمه الادب و کتاب بیان اللغة و کتاب المقصور و المهدود و کتاب مثلث قطرب و کتاب السلامه و کتاب شرح سبع طول و کتاب شرح الحماسه

He adds that he had collected and arranged in alphabetical order the select matter of the above works, and had called his book *Ḳānūn ul-Adab*, as being a classical norm and standard for Persian readers, especially for

poets on account of the rhyme, and for men of letters with regard to difficult words: وزن پس کزین کلام این کتابهائ نفیس را که یاد کرده شد بترتیب جمله حروف بنسق درین کتاب یاد کردم و نامش کتاب قانون الادب نهادم زیرا که این کتاب در ادب اهل عجم را اصل و قانون بزرگ است خاصه شعرارا از بهر قافیه شعر و ادبا را از بهر لغات مشکل

Many of the works included in the above list were unknown to Haji Khalfah, who gives their bare titles on the authority of the present work (see vol. vi., p. 341, no. 13,772). As far as they can be identified in the absence of the names of most authors, one of the latest appears to be the *Muḳaddimat ul-Adab* by Zamakhshari, who died A.H. 538. This would make it probable that the author, whose precise date is not known, lived in the latter part of the sixth century of the Hijrah. The archaic character of his Persian style points to the same period. In his dictionary of simple medicaments, entitled *Nazm us-Sulūk* (Haj. Khal., ii., p. 392, and Uri, p. 129, no. 535), a copy of which has recently been acquired by the Museum, Ḥubaish quotes no more recent authority than Ibn Jazlah, who died A.H. 493. It must be noted, however, that he is not noticed by Ibn Abi Uṣaibi'ah, who wrote his *Lives of Physicians* about A.H. 650. See *Wüstenfeld, Arabische Aertzte*, no. 73.

The preface is followed by a preliminary chapter, in which the author shows by numerous examples the multiplicity of meanings of some Arabic words and the various forms they assume in prose and verse. He then proceeds, fol. 6b, to expound the plan of the dictionary, which is peculiar and rather complicated.

The words are arranged under the final letters, each of these forming a *Kitāb*. Each *Kitāb* is divided into nine sections called

نوع, according as the vowel preceding the last letter is *a, u, i, ā, ū, ī*, or *a, u, i* followed by a quiescent consonant. Each of these sections is again subdivided into subsections containing respectively words of two, three, four, five and six letters.

At the end of the dictionary are found the following two chapters (instead of three announced in the preface): Faṣl I., exhibiting the various forms of broken plurals with the corresponding singulars, fol. 210*b*. Faṣl II., containing a full list of the forms of Maṣdar or infinitive, fol. 220*a*.

An appendix occupying foll. 222—248, with the heading کتاب تصريف افعال, is a full treatise on the conjugation of Arabic verbs, both regular and irregular, with paradigms. It is not due to Ḥubaish, but to one of his disciples, who says that his late master had not fully expounded that subject in his work entitled Taṣrīf i Kalām : جون نگاه کردم استاد : ما رحمه الله حبيش از سبب اختصار کتاب تصريف کلام نه گفته است ما در میان دو فصل وی نهادیم
Copyist : محمد بن ادريس
For another copy see Uri, no. 1054.

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SCHEME OF TRANSCRIPTION.

ث ṣ, ح h, خ kh, ذ z, ژ zh, ص s, ض z, ط t, ظ z, ع ' , غ gh, ق q, و v, medial hamzah '.

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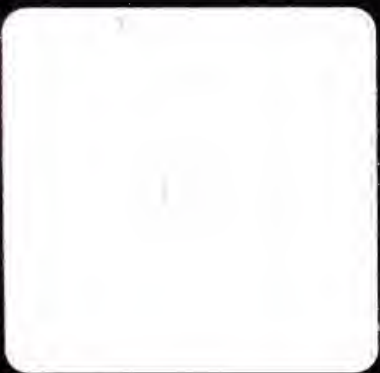
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4512	128	4773	269	14	256
4513	289	4774	334	15	327
4514	215	4775	65	16	403
4515	348	4776	83	17	413-14
4516	362	4779	248	18	409
4535	392 2	4836	95	19	410
4543	407	4898	423		
4561	24	4899	424	Add.	
4595	415	4900	96	29,217	405



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